CHRISTIAN REGISTER
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DEVOTED TO UNITARIAN CHRISTIANITY SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM. BOSTON, SATURDAY JULY 10, 1841. NO. 1084.---VOL. XX.—NO. 28.

RELIGIOUS MISCELLANY.

[From the Courier.]

To the Rev. S. K. Lothrop.

My Dear Sir,—Your letter addressed to me in the Courier of the 15th inst., seems to require an answer. Christian courtesy, as well as the importance of the subject, demands it. And in answering it, my sincere wish is that the spirit of kindness and truth may dwell in my heart, and guide my pen.

You have chosen to single me out from the two other clergymen whose names are appended with mine to the synopsis of Mr Parker's sermon. Your reason for not addressing us in our associated capacity, I am unable to explain. To this, however, I do not object. And if any other member of the Council should address a similar letter letter to my companions individually, I doubt not they would very readily return an answer, and be able, each one, to defend and justify himself.

Before I proceed to state my motives in making public the communication of which you complain, it seems necessary that the correctness of that communication should be established, for if I have borne false witness, my motives, whatever they may have been, can hardly be pleaded in my justification. Though I profess to have a creed, yet it is no part of that creed 'to do evil that good may come.'

I was hoping that you spoke by authority, when I read in your letter that 'the sermon itself is soon to be published, entire, and just as it was preached.' In this, however, I am disappointed. The discourse is not the same, even by the admission of the author himself. He says in his preface, 'I have made a few verbal alterations, changed the order of a few sentences, omitted here and there a few words which were only repetitions of former sentences, and added a few paragraphs which, though written in the manuscript, were necessarily omitted in consequence of the length of the discourse.' Now, let me ask, is this fair, honest, just? Is *this* publishing the sermon 'entire, and just as it was preached,' as you assured me would be done? I appeal to your candor, to your sense of justice, was it right, after what had transpired in reference to that sermon, for the author 'to make verbal alterations, change the order of sentences, omit words, and add paragraphs?' Was it not incumbent on him, as an honest man, and did he not owe it to the public, to publish the sermon, if he published it at all, just as it was preached, word for word, sentence for sentence, paragraph for paragraph? What need was there for these alterations? Ought not literary elegance and taste to be sacrificed on such an occasion, (especially by one whose literary character is already established,) rather than lose the advantage of the public assurance which you gave that we should have the whole sermon 'entire, and just as it was preached.' But this has not been done. I shall, therefore, in my reply to your letter, proceed on the ground that our report of the sermon is correct. Indeed, this is admitted by Mr Folsom, a member of the Council. He says explicitly, that the sermon was regarded by him and others as 'deistical,' and was 'another gospel from what Paul preached.' He says further, that our report of the sermon is, 'in substance,' correct. Dr Pierce also has said to some of his friends in Boston, that we did not misrepresent the sentiments of the preacher, and that there was one sentence in the sermon omitted by us, which he considered more objectionable than any which we reported. You probably recollect the sentence. It was uttered in words like these: 'The story of the miraculous conception of Christ'—the remainder of the sentence we did not recollect with sufficient verbal accuracy to justify us in reporting it. Dr Pierce is my authority for stating the close of the sentence thus—'is worthy only to be placed by the side of the amours of Neptune.' Am I to be told, because no mention is made of it in the printed sermon, that the preacher did not say—'We want no one to stand between us and God,—no intervening Mediator?' Before I can be convicted of misrepresentation here, it must first be proved that I was not present on that occasion. In our report, we represent the preacher as saying, 'Christianity was the same nineteen centuries befor Christ, as nineteen centuries after Christ.' Now just turn to the 39th page of the printed sermon, and read the following sentence: 'The truth he brought to light must have been always the same before the eyes of all-seeing God, nineteen centuries before Christ, or nineteen centuries after him.' This is true; and had it been so delivered from the pulpit, the sentence above stated would not have appeared in our report. Now, whether this be a mere verbal alteration or changing the order of a sentence, without affecting the sense, you and the public may judge.

But I will not dwell longer on this painful subject. I will only add that there is no want of testimony the most unimpeachable, that the public have not the sermon in print as it was preached in the pulpit. There is, however, enough in the sermon as it now is, if I may be permitted to give your own description of it, 'to undermine the very foundation of all Christian faith;' enough which is 'at variance with Christian truth.'

Now for my motives. And you shall have them without concealment, and without equivocation. And, first of all, I say that my motive was not what you seem to apprehend it to have been. Neither was it what a writer in the Christian Register insinuates—'to increase sectarian capital.' How was it possible for such a motive to influence me and my companions, when we were not only present ourselves, but publicly invited our people to be present? The inference would rather seem to be that we were disposed to give them an opportunity 'to increase sectarian capital' from our own people. When we expressed the hope that in your charge, you would have remonstrated against the sentiments of the sermon, and were disappointed, I can truly say for myself, that I had no design to make the impression on the public mind, that nothing was uttered in that charge in opposition to the sentiments of the preacher. There were things said by Dr Pierce, in the consecrating prayer, and by yourself in the charge, and especially by Mr Putnam, in his address to the people, which could not fail to convince every hearer that you did not approve of some of the sentiments proclaimed in the sermon. If I have been the occasion of making a different impression on the public mind, and thereby injuring you or any of your brethren, I am sincerely sorry for it. And I hope that this declaration will satisfy you and all concerned.

That you may get at my real motives, I will briefly state to you the circumstances of the case. A special invitation was given me to attend that ordination. Being acquainted with several members of that Society, for whom I have a high regard, as my neighbors and friends, I readily accepted the invitation. I had heard on some former occasions, three or four sermons preached by Unitarian clergymen, in which nothing exceptionable was advanced; and I expected it would be so on that occasion. Judge then of my utter astonishment, when such sentiments were proclaimed in my hearing, by a professedly Christian minister? Believing that the members of a Council are responsible for what they do, and especially the one who offers the consecrating prayer, I felt as though Dr Pierce would certainly arise, as soon as the sermon was ended, and publicly protest against such sentiments, and not proceed till he had first ascertained, from the candidate for ordination, that such were not *his* sentiments. As he failed to do this, I then expected it of you. But you ask, in your letter—'was I bound, or had I a right, to interrupt the service by a remonstrance?' You certainly had a right to interrupt the services, so far as to say that you would not take the responsibility of aiding in ordaining a man, without previously ascertaining whether he were a deist or not. But you say that you have no creed. Of course, you do not examine a candidate for the ministry, as to his religious belief. How then, my dear sir, did you know that you were not about to assist in setting over that people, as their religious teacher, a deist? It is, I believe, the usual custom for the candidate to select his own preacher, and to make the selection, because he has confidence in him, and accords with him in sentiment. Was it, then, an unreasonable presumption that the views of the candidate were in harmony with those of the preacher? It seems to me that this was an extraordinary occasion, demanding a departure from the usual course of procedure. The question then presented was not one concerning creeds, or slight differences of opinion among believers in Christ; but this was the question—*Christianity or Infidelity; Bible or no Bible.*

It has ever been my impression, that all, who make any pretension to the Christian name, allow the divine authority and inspiration of the scriptures; and when that authority and inspiration were denied by the preacher, you cannot blame me for expressing disappointment in not hearing you remonstrate, even though you might thereby interrupt the services. And good people, of every Christian name, would, in my opinion, have approved the act, and sustained you in it. It seemed to me that a remonstrance was as much demanded, as if the preacher had been laboring, through the whole of the sermon, to prove that there is no God. Therefore, in publishing the paper, of which you complain, I wished to know, and to have the public know, whether 'the Unitarian clergymen, of Boston and vicinity, so far sympathize with the preacher, in his opinions, as expressed on that occasion,' as knowingly to unite with deists, in ordaining men to the work of the Christian ministry. And, as you have no creed, and as no one of your number is authorized to speak for another, how could this knowledge be obtained, except by giving each one an opportunity to speak for himself?

You, sir, have spoken; and while I am happy to read in your letter this sentence—'I most seriously and solemnly protest against the sentiments advanced by Mr Parker'—yet I am somewhat disappointed at not finding a protest equally serious and solemn against uniting with a council in ordaining a man of such sentiments, and against giving him the right hand of fellowship as a Christian minister. Not that you actually ordained a man of such sentiments on that occasion. For aught I know, he may differ as widely from the preacher as yourself. But if this were the fact, how you became assured of it you can best explain. You indeed say, 'if Mr Parker can find a people willing to hear him, and ministers willing to exchange with him, that is his affair and their affair, and not mine.' But you do not say that you would not, if requested, consecrate him by prayer, or give the charge, or express the fellowship of the churches. While I would have such a man and such a people enjoy all the rights of civil and religious liberty, without the infliction of pains and penalties for so doing, yet it would have been gratifying to have found in your letter a declaration that you will do nothing which has even the appearance of 'bidding them God speed,' or of countenancing their errors. Am I to understand that, in your opinion, a member of an ecclesiastical council assumes no responsibility when he assists in ordaining a man over a Christian people? And if he be a Deist, or even an Atheist, would you simply say, 'that is his affair, and their affair, and not mine?' While you plainly intimate that it is your determination to exclude such a man from your own pulpit, yet you do not say that you would not aid in introducing him into other pulpits.

I feel it due to Dr Pierce, in this connection, to say that he assured me he was taken by surprise, and gave me distinctly to understand that, had he had more time for reflection, he would have protested against the sentiments advanced, and publicly demanded whether the deism of the preacher was the deism of the candidate.

There is one sentence in your letter which both surprised and grieved me. After protesting most seriously and solemnly against the sentiments of Mr Parker, 'as undermining the very foundation of all Christian faith, and at variance with Christian truth,' you add, 'as much so, in my judgment, as some of the sentiments and doctrines which you yourself entertain and preach.' By what authority, my dear sir, do you make this public insinuation that I entertain sentiments and preach doctrines tending 'as much to undermine the very foundation of all Christian faith,' as do the sentiments of Mr Parker? This, to say the least, has the *appearance* of severity, and a want of Christian candor. The sentiments and doctrines which I profess to entertain and preach, are, in substance, the sentiments and doctrines entertained and preached by such men as Baxter, and Flavel, and Doddridge, and the early fathers of New England. And if you will place the sentiments and doctrines of these men on a level with those of Mr Parker, on you be the responsibility. It would indeed be interesting to know whether you do really believe, as one might fairly infer, that Mr Parker's deism is no worse than my orthodoxy. You further say, 'if I entertained some of the opinions which I understood Mr Parker to present, I should think that I ought to leave the Christian pulpit; that it was no longer a place in which I ought to stand as a professed Christian teacher.' Then it seems that, as I entertain sentiments and preach doctrines which, in your opinion, tend as much as those of Mr Parker, to undermine the very foundation of all Christian faith,' I ought, on that account, to leave the Christian pulpit. If this be your opinion of *my* duty, of course it is your opinion of the duty of all who entertain sentiments and preach doctrines in harmony with my own. And shall I do you any injustice when I infer that, as you would exclude *Mr Parker* from your pulpit, on account of his sentiments, so, if I, or my orthodox brethren were to solicit an exchange with you, *we* should be excluded for a similar reason?

But why exclude Mr Parker? Is he not one of your number, and in regular standing? Has he not received from you and your brethren the right hand of fellowship? With *us*, this ceremony has a meaning; and among other things, we mean by it to pledge ourselves to stand by a brother in time of trouble, and give him our sympathy and assistance, till he is proved guilty of something which will justify us in ceasing to acknowledge him as a Christian minister. It may be that Mr Parker now feels that he is in trouble, and would be grateful for your sympathy and assistance. And yet, while he claims the fellowship promised him, and which you do not say he has forfeited, you, in effect, tell him that he is not fit to stand up in your pulpit. This, however, is his affair and your affair, and not mine.

In the paper which you say has aggrieved you, the question was asked, whether the clergymen who composed that council, acknowledge Mr Parker as a Christian minister? Instead of answering this question, you inquire whether I will acknowledge you as a Christian minister? Now it seems to me that my question is, to say the least, quite as pertinent as yours, and vastly more important; and as it was proposed first, pray tell me why it should not be answered first? Besides, this is not a *personal* matter. We are now occupying ground infinitely higher; and we will not descend from it, with my consent, to engage in sectarian strife and personal conflict. What though I should say that I do or do not deem you a Christian minister? and what though you should say that you do or do not deem me a Christian minister? I and my brethren call ourselves Christian ministers; you and your brethren call yourselves Christian ministers. Do you consider Mr Parker as one of your number? This is the question, and the *only* question, which seems now to claim attention. And in thus limiting the question, we cause it to stand out prominently, as a matter interesting, not to you and me *especially*, but to the whole Christian community. The public wish to know, not what you and I think of each other—that is an affair of trifling moment with them—but they wish to know whether deists are recognized by you and your brethren, as Christian ministers. This is the question which the Editor of the Courier asks with so much pertinency and force. He says—'It seems to me that there is a duty for the Unitarian clergy to perform; and that is, to say distinctly *yes* or *no* to the question, *Is a preacher of such sentiments a Christian minister?* They claim to be Christian ministers. *Is he one of them?*'

You complain of being aggrieved. I trust that enough has been said already to satisfy you that it was not done designedly. You do not know me, if you suppose that I would wantonly wound your feelings or those of your brethren. So far as I am acquainted with the Unitarian clergymen of Boston and vicinity, I respect and love them. And even towards Mr Parker himself, I am not conscious of having in my bosom one particle of enmity or ill-will. I am informed that he is a kind, amiable, obliging gentleman, and of unblemished moral character; and I have no reason to doubt it. I admire his scholarship, his literary acquirements, and his talents, perverted though I deem them to be. And as something was said in the paper which gave rise to your letter, designed, it may be thought, to grieve the laymen who attend on the Unitarian ministry, allow me here to say one word in order to remove any unfavorable impression which may have been made upon their mind. When we spoke in that paper of 'sitting under that instruction which causeth to err from the words of knowledge,' we did not mean even to insinuate that our friends would countenance deism in the pulpit or out of it. And if a contrary impression has been made, I trust that what has now been said will remove it. For myself, I can truly say, that nothing could induce me needlessly to wound their feelings. Gratitude alone, if no higher principle, would forbid it. In a time of sickness and family embarrassment, as well as on other occasions, I have received from these friends many testimonies of kindness and affection, (especially from one of your own parishioners,) for which I feel truly grateful, and shall feel so till I die. But these friends, I am sure, now that they know my motives, will not be wounded, unless it be the wound which they feel in common with me, that such sentiments should have been proclaimed from the pulpit. They feel, I am sure, such an attachment for the Bible, as the inspired book of God, such need of its hopes and consolations, and such a dread of destroying its restraints on the public mind, that they will thank me for exposing deism whenever and wherever advocated, and for defending Christianity whenever and wherever assailed. They will not subscribe to the doctrine that the Bible is not the standard of truth.

I wish to say, in conclusion, that I have no taste for controversy of any kind. My habits and feelings are altogether averse to it. Nor are my views and feelings sectarian. Christians of every name, who hold Christ the head, and receive the Bible as the inspired word of God, and the only rule of faith and practice, have my fellowship and good wishes. Though I may differ from them on certain points of doctrine, yet that circumstance produces in my mind no distrust—no alienation. And in the matter before us, I am not contending for the peculiarities of one Christian sect more than another. I stand on common ground, and plead in defence of our common Christianity. And I cannot believe that Christians of any sect or name will censure me for what I have done. I may further add, that nothing but a conscientious conviction of duty to the cause of truth and righteousness could have prevailed on me to unite with my two brothers of the Baptist and Methodist denominations, in making public the deistical sentiments advanced on that occasion. If I have erred in this matter, it is some consolation to know that it is an error of the head, and not of the heart.

Affectionately yours, J. H. Fairchild.

Boston, June 25, 1841.

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To the Rev. J. H. Fairchild.

My Dear Sir,—I thank you for your letter of the 25th inst., in reply to mine of the 17th. I thank you for its courteous tone and spirit. The care and ability with which it is prepared need no commendation from me. I regret that you omitted to answer some of the questions I proposed. A newspaper correspondence is as disagreeable to me as it can be to you. The responsibility of this will rest with those whose original communication through the newspapers commenced it. It is not necessary, perhaps, that our correspondence should be further continued; but you have dwelt so long upon some incidental circumstances connected with my letter, and the occasion which called it forth, that a few words of explanation and comment seem to be required of me.

I did not give, nor can I perceive that I said any thing in my letter which implied, a *pledge* that Mr Parker's sermon would or *should* be published without alteration. I merely said, 'as the sermon is to be printed entire, and just as it was preached.' This was the statement of a fact or expectation, founded on what I had heard from those on whose information I presumed I might rely—a misstatement, as the event proved, but not a pledge. No one could suppose, from the subsequent part of my letter, that I was especially in Mr Parker's confidence, or spoke with authority from him. The publication of the sermon proved that the information upon which I made my statement was not correct, but not that I had violated a pledge, or given an assurance which Mr Parker had failed to fulfil. All that portion of your letter, therefore, which relates to this point, and is occupied with holding me up before the public, as one who had failed to redeem a pledge, was, to give it no other epithet, wholly unnecessary.

The reason which induced me to address you individually, instead of all three of the clergymen whose names were appended to the original communication, would be sufficiently obvious, I presumed, from my letter itself. I had heard that you had been expressly assured, by one or two Unitarian clergymen, that the sentiments of Mr Parker's sermon were not approved of by them, or by Unitarians generally. I had not heard that the two other clergymen had been so assured. My letter, therefore, with obvious propriety, was addressed to yourself individually, to ask *you* whether *you* had been so assured, and if you had, why *you* made a public inquiry on a subject in respect to which you had already been as well informed as you could expect to be. To the first of these questions you return no answer. You take no notice of it. To the second, you say that you 'wished to know whether the Unitarian clergymen of Boston and vicinity so far sympathize with the preacher in his opinions, as expressed on that occasion, as knowingly to unite with deists, in ordaining men to the work of the Christian ministry.' This was a perfectly pure motive, and honorable to yourself. I thank you for the explicitness with which you have stated it, and can only regret that such a simple 'wish to know' was not accompanied with a wiser discernment of the best and most direct sources of information. One would have supposed that a simple 'wish to know' whether Unitarians would knowingly unite with deists in ordaining men to the work of the Christian ministry, would have led you to make the inquiry through some of the established channels of communication with the denomination, such as the Christian Register, the Monthly Miscellany, edited by Rev. E. S. Gannett, or the Christian Examiner, edited by Rev. William Ware. This would seem to have been the most direct mode of obtaining satisfactorily the information you desired—certainly a more probable mode than to omit, as you did, sending your communication to either of these journals, while you published it simultaneously in two or three orthodox newspapers, which are seen but by a few Unitarians, while the great mass of their readers, ignorant as yourself, probably, in respect to the question at issue, would have been incapable of giving you the knowledge you sought.

Your motive, my dear sir, as stated in your letter, was pure and worthy; but it may be a question, whether a simple 'wish to know,' though a perfectly pure motive and a natural curiosity, authorizes an individual, or two or three individuals, to become the public catechisers of a whole denomination to which they do not belong, and to whose members they refuse to extend Christian privileges and fellowship?—whether it does not savor of arrogance and presumption in them to assume that position and office? I have no disposition, however, to detract from the gratitude which may be felt toward you by any portion of the community, for exercising watch and guardianship over Unitarian churches and ministers. So far as it has been serviceable, I thank you for it myself. If you reverse the case, however, and suppose three Unitarian clergymen to have been invited to be present at an Orthodox ordination, and the preacher to have been very heretical or very orthodox in his sermon, to have startled by the latitude of his speculations, or offended by the strictures of his opinions, and the Unitarian clergy to have undertaken to determine the matter, and make a public demand of the members of the ordaining council 'whether they sympathize with the views of the preacher,' you will be better able to determine whether you would not deem it an appropriate answer to such a demand, to say, 'We do not recognize your right or duty to institute an inquisition over us. The differences and difficulties in our own denomination we can settle among ourselves.' Some few weeks since, when all Unitarians were described by one of your brethren, in a printed sermon, as doing greater injury and wrong to the Savior than Judas who betrayed him, or the Jews who crucified him, or Saul who persecuted his disciples, I felt a strong '*wish to know*,' whether all the Orthodox clergymen 'of Boston and vicinity,' sympathized with the sentiments and approved of the uncharitable comparisons of that sermon; but had I made a public demand to that effect, I doubt whether 'each one' or any one of the Orthodox clergy would have improved the 'opportunity to speak for himself,' in reply to the demand.

You ask how we knew that we were not ordaining a deist? We had all the evidence an ordaining council commonly has in such a case. We knew that the candidate had studied divinity at an Orthodox theological school; that he had been approbated to preach by an association of Orthodox ministers; that he had been for two or three years a popular preacher; that he had been employed by all the religious societies of his native town, Portsmouth, associated and jointly contributing for that purpose, as a minister to the poor in that place; and that he had been for some months preaching to the religious society at South Boston which had invited him to become their Christian teacher and pastor. With this evidence before them, the council certainly had good reason to suppose that the candidate was a Christian, and not a deist; and upon the strength of this evidence, they voted to proceed to ordain him. Whether after the sermon was delivered, this vote ought to have been reconsidered, or whether, without reconsidering it, any individual of the council ought to have insisted upon instituting a new inquiry into the qualifications of the candidate, or to have entered a remonstrance or protest against further proceedings, is a nice and somewhat difficult question, the decision of which, either way, is accompanied with some embarrassment.

Had any member of the Council remonstrated and refused to proceed in the ordination services, it is highly probable that the indecorum would have appeared so great, that he would have been severely censured by some of the very persons, who now think he ought to have remonstrated. Such a remonstrance on the part of the whole Council, or of any member who had a service to perform, would have raised another question, which, if settled upon congregational principles, would probably have ended in the Council taking the course they did, and proceeding with the ordination. To such a remonstrance, the candidate and the congregation over whom he was to be ordained might very properly have replied, 'You have already determined all the questions that appertain to the service you are to perform. You have inquired into the proceedings of the parish in relation to the call of the candidate, and found them to be regular and satisfactory to both parties. You have inquired into the qualifications of the candidate, and found that he has been regularly educated for the ministry, and approbated to preach the Gospel, and that he has been preaching with us for some months, to our satisfaction and edification, and have voted that you are satisfied upon these points, and are ready to proceed to his ordination, and we contend that nothing has occurred on our part that should affect, or require you to reconsider, that vote. We invited Mr Parker and yourselves to aid us on this occasion, but we knew not what sentiment he would utter, any more than we know what sentiments will be uttered in the prayer, or the charge, or the fellowship, or the address, nor are we accountable for what has been or may be uttered. We contend that you have no reason to suppose that we approve of the sentiments of Mr Parker, any more than you do yourselves, and therefore have no need or right to interrogate us. Mr Parker is one of your body, and, in his service, has spoken as your organ as much ours. As individuals, or as a body, proceed in relation to him as you deem fit; but in relation to ourselves, we contend that Christian courtesy requires you to proceed in and conclude the services you have on satisfactory ground voted to perform.' To have replied to this reasoning would have been difficult. It is very easy, after an occasion has passed, for those who are dissatisfied to say how they would have acted themselves, and how they others ought to have acted. The Council may have done wrong in not remonstrating; but if so, it was under circumces which might put at fault the wisest discretion, the most sound and comprehensive judgment.

Whether now, since the sermon has been published and the position of Mr Parker distinctly defined, I or any member of that Council would again unite with him in an ordination service, till the sentiments of that sermon were retracted or disavowed, or aid in introducing a man of similar sentiments into the pulpit, are different questions from the one you proposed. I contend that I answered fully and frankly the questions you proposed in your original communication, while you have refused to answer the questions I, in reply, proposed to you. You asked, 'if the members of the Council sympathized in the sentiments of the preacher as expressed on that occasion, and recognized him as a Christian minister.' I answered those questions. I said, I, for one, protested against the sentiments of the sermon, and that if I held them myself, I should not regard myself as a Christian minister. It follows, of course, as a necessary inference, that I do not regard any other man who holds them as a Christian minister, i. e. he is not one with whom I could have intimate sympathy and fellowship. Here was a frank and a sufficiently explicit answer to your questions. I asked in reply, if you were willing to recognize me or the members of that Council as Christian ministers, and extend toward us ministerial courtesy and fellowship. This question you do not answer—because, as I understand you, I have not said 'whether, if requested, I would consecrate by prayer, or give the charge or express the fellowship of the churches,' to a man holding the sentiments expressed by Mr Parker. You did not ask these questions in your original communication. When you have answered the question I proposed to you, I will answer these.

I am inclined to think, my dear sir, that we do not either of us occupy, in public estimation, the high grounds on which you think you stand, and from which you say you will not descend 'to engage in sectarian strife and personal conflict.' You descended from it, in my judgment, in the outset, in your original communication of the 28th of May last. There is, indeed, a great public question of general interest at issue, a question not simply and exclusively between Mr Parker and the Unitarian community, clergy and laity, but between Mr Parker and all who reverence the Scriptures, as the records of a divine, supernaturally communicated revelation of truth and duty to man. But you were not willing to wait for the discussion of this question to come up in the natural and proper manner it would have done, after the sermon had been published. You were not disposed to wait till Unitarians had the authority of words printed in black and white, rather than their own memories to depend upon, before they expressed their opinions, or entered upon the discussion of the sentiments advanced in Mr Parker's sermon. Though it was generally understood that the sermon was in press, you chose to hasten and forestall the discussion of it, and give it a peculiar character and direction, by a public communication in the newspapers, proposing certain questions to the members of the ordaining council. In that communication you were *personal*. You enumerated some of the members of the Council. You made a personal attack upon myself. You called me by name, and publicly rebuked me for not remonstrating at the time against the sentiments of the sermon, expressing yourself disappointed that I did not do so. If this was not *personal*, I do not understand the signification of the word. I so considered it, and therefore replied to it. If my name had not been mentioned, or my conduct assailed in your communication, I should not have felt called upon to notice it. Being so mentioned and so assailed in the document to which your name was appended, I felt obliged to notice it, and did so, *personally*, under my own name, answering your questions so far as I was individually concerned, and then, assuming the liberty of which you had set me the example, I proposed certain questions to you, *personally*. A reply to one of these questions, especially, you evade or decline, because, as I understand you, you will not descend from the high ground you occupy, 'to engage in sectarian strife and personal conflict.' Having been the first to make that descent, and engage in that conflict, and having forced me into it, I am at a loss to perceive the justness or propriety of your placing your refusal on this gound. There is a great public question, a subject of great public interest, brought forward by Mr Parker's sermon, which must be discussed and determined. But we have not either of us, I presume, in what we have written, proposed to become the public champions and sole defenders of one or the other side of this question. I certainly have not; I leave that to abler hands. I have simply expressed my own opinions in answer to your questions. The matter *between us* is, in a measure, a *personal* matter. I mean not that it is, or need be, accompanied with any personal ill-will or unkind feeling. It certainly is not on my part. I feel perfectly kindly disposed toward yourself, and am ready to reciprocate whatever personal regard and respect, whatever Christian or ministerial sympathy and fellowship you may be disposed to extend towards me. But when men write to each other in the newspapers, signing their names, there must be something personal between them. They are, at least, *personally* responsible to each other and the public, for the consistency and propriety of their course. Your position before the public, as I conceive it, is this:—The Orthodox portion of the Congregationalists have been for some years separated from the Unitarian portion of the Congregationalists, and have refused to recognize or have fellowship with them as Christians. You belong to the Orthodox Congregationalists. You either do or do not concur in the course they have pursued in relation to Unitarians. You either do or you do not regard Unitarians as Christians. If you do regard Unitarians as Christians, then you would be willing to receive them to your church; to permit them to approach your communion table; to baptise their children; to receive them to your church by letters of dismissal and recommendation from Unitarian churches, without

exacting from them a new profession of faith, and occasionally, if circumstances made it convenient and desirable, to exchange with Unitarian ministers. If you so regard Unitarians, and have so treated them, or are ready so to treat them, then your questions, put forth in your communication of the 28th of May, and subsequently repeated and enlarged in your letter to me of the 25th of July, were pertinent. There was force and meaning in them. You had a right, you were justified in putting them. But if you do not regard Unitarians as Christians, if you are unwilling to receive them to your church, to extend toward them Christian privileges and fellowship, then you regard them as infidels, or deists, or whatever name you choose to give them. They are *not* Christians in your estimation. If you so regard Unitarians, if you have so treated them, and intend so to continue to treat them, then your inquiries, as put forth in your communication of the 28th of May, and subsequently repeated and enlarged in your letter to me of the 25th of July, were not pertinent. They are without force or meaning. They amount to simply asking, whether infidels and deists sympathize with infidels and deists; whether those who are not Christians are ready to unite with those who are not Christians, in introducing men into the Christian ministry—questions which at least seem to carry an absurdity upon their face. This is the position in which you have placed yourself by your inquiries. If you choose to refuse to explain the consistency of this position, on the ground that you will not 'consent to engage in sectarian strife and personal conflict,' I am disposed to be satisfied.

I regret that one sentence in my letter has been entirely misunderstood by you; I regret it the more, as you found a long argument and a charge of *severity* upon your misunderstanding of it. I do not think the sentence to which I refer is ambiguous. I contend that the construction does not authorize, certainly does not require the interpretation you put upon it, while the subject matter suggests a different one. I did not say, at least, did not intend to say that the sentiments and doctrines which you entertain and preach, tended 'to undermine the very foundations of Christian faith as much as those presented by Mr Parker.' Unless bereft of common sense, I could not mean to say that the views of a man, who believes in the authenticity and genuineness of the Christian Scriptures, and the authority of Christ as a divine teacher, tend to undermine Christianity, as much as the views of a man who denies that authority, and the authenticity and genuineness of those scriptures, and it seems to me strange that any reader of my letter, in the exercise of candor, could have put such a construction upon my words. The comparison relates, evidently, only to the clause immediately preceding. What I meant to say, and all I meant to say was, that the Orthodox system of theology which you uphold, and the naturalism advocated by Mr Parker, were alike at variance with the true and simple gospel of Christ, as I understand that gospel. This I said, without intending to be severe or appear severe, but simply to remind you of the wide differences of opinion there are among Christians, and of the reasonableness of candor and charity.

It is gratifying to find at the close of your letter, that, though you are unwilling to say distinctly whether you regard Unitarian churches and Unitarian ministers as Christian, you are yet willing to do justice to the good deeds and charitable acts of Unitarians. May you never again need them, but if you do, may you always receive at their hands, similar deeds of sympathy and kindness, and learn to think better of a faith which produces such fruits.

I remain your friend and servant,

S. K. LOTHROP.

Boston, June 30, 1841.

CHRISTIAN REGISTER.

BOSTON, JULY 10, 1841.

REV. MR. TAYLOR—PRESBYTERIAN INTOLERANCE.

Louisville, Ky., June 10, 1841.

Messrs. Editors,—I desire to give you an account of some circumstances connected with the recent visit of Rev. Mr Taylor to this city. He came about a fortnight since by invitation of the Board of Managers of the Bethel Union. This Bethel Union is a society, designed to promote the welfare of the Boatmen employed on the Ohio and Mississippi rivers. It was established last fall by the efforts of the various religious denominations of the city and is conducted by a Board of twenty or twenty-one managers, two of whom are Unitarians. In January last, Rev Mr Gillett (the gentleman who was chosen Bethel Chaplain,) wrote a letter to Mr Taylor asking advice as to the best mode of operation. Mr Taylor, in answer, gave him an account of the Bethel in Boston, and among other things advised him by all means to insure that the Louisville Bethel should be established and kept on the same broad basis with that in Boston, viz., the basis of liberal Christian Union, admitting all societies, excluding none. The letter in which this advice was given was not a private but an official one written to Mr Gillett as Chaplain, and of course accessible to all the managers.

In April, I think, another letter was written to Mr Taylor, by Mr Dickinson, President of the Board of Managers, inviting him to visit Louisville to preach in behalf of the Bethel. He accepted the invitation and arrived here Sunday May 23. He preached twice that day, once at the Bethel and once at one of the Methodist Churches. Monday, May 24, the managers held a meeting for the purpose of welcoming Mr Taylor to the city, and requesting him to preach in the various Churches. Thursday evening, May 27, the series of sermons was commenced in the 4th Street Methodist Church. Mr Taylor began his sermon by alluding to a conversation, held that afternoon, between himself and Rev. Mr Breckinridge, a Presbyterian minister of the city. Mr Breckinridge had invited Mr Taylor, or rather had asked the managers to invite him to preach in his church Sunday evening, May 30. But when in his conversation Thursday afternoon he learned that in Boston Mr Taylor was supported by Unitarians and that he exchanged with Unitarians, preachers freely in their pulpits and permitting them to preach in his, he (Mr Breckinridge) said that he could not admit him into his pulpit. And he added that probably if the people of Louisville had thoroughly known Mr Taylor's position, they would not have invited him to visit them. It was to this part of the conversation that Mr Taylor made special reference in his sermon, saying that if the people of Louisville did not know him, it was not his fault, and that if they did not desire his services, he was ready to leave the city immediately.

After the services were ended, the Managers had a meeting, at which a letter from Mr Breckinridge was read, giving the substance of his conversation with Mr Taylor and the reasons which led to the refusing his pulpit. Some conversation then ensued between him and Mr Taylor in presence of the managers, in which Mr Breckinridge said that by remaining in Louisville Mr Taylor would produce divisions and dissensions and advised him to leave the town.

Friday evening, May 28, another meeting was held, at which Mr Breckinridge and two or three other ministers were present, though not members of the Board of managers. The particular business of this meeting was to consider the propriety of admitting Unitarian ministers by way of exchanges into the Bethel Pulpit; and after remarks from himself and the other ministers, a resolution was introduced by Mr Breckinridge and carried by a bare majority of the managers, to this effect; that 'as the Bethel cause was designed to promote Evangelical Christianity, no Unitarian, Universalist or other minister, not recognized as holding sound, evangelical, orthodox sentiments, should be admitted into the Bethel pulpit.'

This resolution was passed Friday evening. Arrangements had been made for services in behalf of the Bethel on the ensuing Sabbath morning in the Unitarian Church. But under existing circumstances, many members of that society felt that they could not contribute any thing; and besides, Mr Taylor, who was deeply grieved at the course taken, decidedly refused to preach in that church for the purpose of taking a contribution, saying that he had not come to Louisville as an advocate of *proscription*, but as an advocate of the Bethel cause, which was the cause of Christian Union and Love.

After mature reflection, it seemed desirable to us, who were connected with the Unitarian Church, to have Mr Taylor preach for us on some general topic, and then to have a statement made in regard to the Bethel and the reasons given for our refusing to take up a contribution.

Accordingly on Sunday morning, May 30, Mr Taylor preached in the Unitarian Church to a crowded audience, a sermon against intolerance. After his discourse, I gave to the audience an account of the Bethel society, showing that Unitarians had assisted in establishing it and in carrying it on, and that two of the managers were Unitarians. I then read the resolution of exclusion which had been passed, and stated that I understood it to have been passed at a small meeting and by a bare majority. I then appealed to the managers, requesting them to have another and a full meeting to reconsider the resolution. The next evening a meeting was held, the resolution was reconsidered and rescinded by a vote of fifteen to three, and in its stead another was introduced, leaving the Bethel Chaplain free to invite into his pulpit whom he chose. This evening, (Monday, May 31st) Mr Taylor preached in behalf of the Bethel in Rev. Mr Humphrey's (2nd Presbyterian) Church, and a handsome contribution was taken up. At the close of the sermon Mr Breckinridge arose and said to the audience that he understood he had been attacked in the Unitarian Church by Mr Taylor, and requested them to suspend their opinion, till they should hear his defence, which he would make at his own church the next evening. Mr Taylor then arose, saying that he had made no attack, and had no intention of entering into a controversy for he had more important work to do.

Tuesday evening, Mr Breckinridge made his address, a copy of which I send you. It is, as you will observe, a defence against the charge of inhospitable treatment, which Mr Taylor understood himself to have received when he was advised to leave town; and a statement of the reasons which influenced him in his conduct towards Mr Taylor. The address abounds in reproachful epithets that you will be as much surprised to read as we were to hear.*

The excitement in Louisville, already very great, was now increased, so that in the streets as well as in houses, it formed almost the only topic of conversation. Mr Taylor preached several times after the delivery of Mr Breckinridge's address, and to crowded audiences whose countenances and words evinced the strongest sympathy with him.

This rapid sketch will be sufficient I trust to give you an idea of the circumstances which have been regarded by us in Louisville with intense interest. They seem significant signs of the times. A man came among us, world-known and world-honored for his noble, enlarged Christian benevolence. He is warmly received and welcomed; but soon it is ascertained that he recognizes Unitarians as Christians and has free intercourse with them, and for this cause a pulpit is shut against him. In addition to this a formal resolution is passed, excluding Unitarian ministers from a Bethel whose name is *Union* Bethel and which is *supported* in part and *managed* in part by Unitarians. Had the matter rested here, had this resolution been sanctioned by the public, darkness indeed would have seemed to hang over the prospects of liberality and tolerance. But the matter rested not here; by a large and most decisive vote the resolution was rescinded and the public approved.

To Mr Taylor, by whose instrumentality this strong expression of public liberality has been caused, the thanks of all Christians are due for his manly, independent course; and especially does he deserve and will he receive the gratitude of the friends of the Bethel for placing it on the broad basis of unexclusive Christian Union.

With respect, J. H. H.

Note. We have read with unutterable feelings of disgust, the speech of Rev W. L. Breckinridge, referred to by our correspondent. The taste and temper of the man may be learned from the few words we quote: having boasted that he is 'a Kentuckian, whose veins are swelling with the mingled currents of English, Scotch, and Irish blood,' and thanked God that he has an 'incomparable wife, promising children, steady friends,' &c., he says of Mr Taylor—'He may be a sailor, but he is not a *gallant* tar—he is no soldier—and brave stomachs must spew him out!' 'Tar, he claims to be—one of the blue jacket boys; I think he's a double Tar—Tartar, dastardly at that!' This, be it remembered, was spoken, June 1, 1841, in the pulpit of the First Presbyterian Church of Louisville, Ky., by the Pastor thereof, in respect to our able, devoted and eminently useful minister to seamen, Rev. Mr Taylor, who had been invited to that city by the Board of Managers of the Bethel Union!!

CHRISTIAN CHARITY.

We find, under this head, in the Cincinnati Gazette, the following quotation and remarks:

'We clip the following paragraph from the Western Christian Advocate, [a Trinitarian paper] published yesterday. The pulpit and the religious press, which frequently, and we think properly, refer to passing political events, are unsparing in their denunciations of the badness of party spirit. But in a worse spirit than this we know not when we have seen or heard anything among politicians.'

'The Rev Mr Taylor, from Boston, of the Bethel Church, has been some time in Louisville, Ky., and unites as he is wont in Boston, with the Unitarians, and makes them his peculiar associates and confidants, and asserts that they preach the gospel. He attacked the Rev Mr Breckinridge, who refused to let him have his church in consequence of his affiliation with the Unitarians. Mr B., in a speech to the public, vindicates himself and the orthodox Christians against the views of Mr Taylor. We read the speech, and we must say that we accord with Mr B., as the case is represented to us. If Mr Taylor thinks fit to choose the Unitarians as his gospel associates, we hope that orthodox Christians in the West will see cause to withdraw fellowship from him. To this, at least, we as Methodist editors, pledge ourselves.'

'Mr Taylor, it may be proper to remark, is the Methodist clergyman of Boston known over the whole Union as 'Father Taylor,' and honored *almost* wherever known, for his zealous, laborious and successful exertions in the Bethel cause.'

CHRISTIAN EXAMINER.

The last number of the Christian Examiner, contains several interesting and able articles, which will be read with much pleasure by its subscribers. We quote the following passages from a review of Rev. Mr Adam's Sermon, 'Injuries done to Christ.'

'Will Mr Adams tell us where Christ is called, in the Scriptures, 'very God,' or where a word is said of his 'two-fold nature?' Will he tell us, by what authority he calls the subordination of the Son to the Father 'official?' Will he meet and refute, or at least hint at the explanation, which not our writers alone, but his own, and some high and learned Trinitarian professors have given of the proof-text he so confidently quotes, 'Thy throne, O God, is forever and ever?' Will he inform his readers or hearers of a few FACTS, in regard to the title of God, and the assumed doctrine of the Trinity? It is a fact,—we blush to state it at this late day, but such amazing assumptions as are now put forth demand it,—it is a *fact*, better known than weighed, that the doctrine of the Trinity is never named in the Bible, and was not found, not framed, not even voted into the Church, until about the beginning of the fourth century. It is a fact, that not a single Trinitarian doxology or formula, such as are now used in prayers and prayer-books, or such as Mr Adams here adduces as a form of baptism, 'to the Father, and to the Son, and to the Holy Ghost, one God,' was used by the apostles, or can be found in the Scriptures. It is a fact, that Christ never calls himself, nor is ever called by his disciples, 'God the Son,' or 'very God,' or by any of the peculiar designations of 'supreme deity;' and that in the only two instances, in which he is ever charged by the Jews with making himself God, or equal with God, (John V. and X.,) he repels the allegation, and disclaims the title, as plainly as words can do it; so plainly, that we should tremble to repeat the same allegation. It is a fact, that he not only refuses to be called 'good,' in the sense in which God is good, (and what relief does the 'two-fold nature' bring to such a denial?) he not only ascribes his existence, his commission, his power, his doctrine, his will, his works, to the Father, but he does it as the SON, the highest name or character ascribed to him by Trinitarians themselves. It is the 'Son,' who 'knoweth not the day or the hour.' It is the 'Son,' who 'can of himself do nothing.' And this is the very name and nature, in which Christ is said by men to be equal with God. Moreover, it is a fact, and a solemn fact, that if Christ did not deny that equality, and assert his inferiority and dependence, no human language can do it. Let the trial be made. We desire any man to find or invent words, expressive of that denial and that assertion, which could not be evaded and thrown back upon the assumption of a two-fold nature, as easily and as consistently as the Savior's words now are. If the declaration of God, speaking from heaven, of one on the earth,—'this is my beloved Son,'—and the direct, unqualified assertion of that Son,—'my Father is greater than I,'—can be turned from their obvious meaning, and made consistent with the very opposite, so may any words found in the Bible, or within the power of man to conceive there. Once more, it is a fact, of which we have never seen an explanation so much as attempted, that an apostle says; 'To us, there is but one God, the Father.' Is Christ, the Son, ever called, ever believed, ever imagined to be the FATHER?

These are a few of the facts, which should make men pause, especially teachers and interpreters of God's word, before they allege, that by 'denying the supreme deity of Jesus Christ,' we inflict greater injuries upon him, than did Saul the persecutor, or Jesus the traitor, or the malignant murderers. Aye, brother, I fear you have said that which to your dying hour, and long, long after, you will wish you had never said: May God forgive you, and all those who speak or feel with you. But you little know the feelings, the prayers, the faith and hope of those, whom you so boldly arraign before your own judgment-seat, as sinning with a higher hand than any before them, as guilty, indeed, of the darkest sin we can imagine, knowingly and wilfully 'teaching and encouraging men to *reject Christ*,' simply because they believe and declare him to be, what he himself, and his Father, and the disciples proclaim, the Son of God.'

'We thought of remarking on the manner in which we are here accused of rejecting certain texts, and 'disparaging our canon of Scripture.' But it is enough to say, that we reject nothing, which we find to be Scripture, and that there is scarcely a single text, which we take away from the support of the Trinity, &c., that has not been relinquished by some prominent Trinitarian. As regards alterations of the English version, we commend the author of the sermon to his brother Winslow's book on the Trinity, where several passages are ingeniously drawn into the support of his doctrine, by changing a word or so, particularly by making such expressions as 'God, and the Lord Jesus Christ,' read 'God, even the Lord Jesus Christ.' So 'the great God and our Savior' becomes 'the great God, even our Savior;' and the assertion is immediately made, 'The GREAT GOD is, then, none other than Jesus Christ.' Again, that very difficult passage for a Trinitarian, 'of that day and that hour, knoweth no man, no, not the angels, which are in heaven, neither the Son, but the Father,' is turned into, 'of that day and that hour, no man should make known,' &c. Whether these translations are authorized, is a question of criticism, with which we have now no concern. But the mere fact of a change subjects one man or one sect to the same condemnation as another. And when, again, Mr Adams talks of 'the plain and obvious sense' of Scripture language, we have to remind him of the kind of construction which he puts upon much of our Lord's most solemn declaration in regard to himself, and ask him if the convenient supposition of a 'double nature,' as a principle of interpretation, accords with his idea of 'the plain and obvious sense.' 'Thou that teachest another, teachest thou not thyself?'

It is time for ministers to be men. It is time, if we cannot be brethren, to cease to be mutual accusers. If there be a childish and ridiculous exhibition of oneself, it is the assuming of a tone of infallibility, or of dictation and crimination on account of difference of opinion. At this day, and in this community, it is pitiable. And when it proceeds to the scrutiny of motives, when it charges or intimates a wilful opposition to God and persecution of Christ, when it tells others, that men are likely 'to lose the blessedness of heaven, because you taught or encouraged them to reject Christ,' and may 'perish with the wicked, because you prevented them from sitting, like Mary, at their Savior's feet,'—we lack words to express our disgust, our sense of wrong and evil, not to ourselves, but to Christianity and the cause of truth and charity. Think us wrong our Orthodox opponents must, and as we do them. Expose our errors, reprove our faults, they may, as we do and shall theirs. But to mark us as hypocrites, to call us rejecters of truth, and traducers of Christ, in whom is our hope and life, to lead hearers and readers to infer, if not directly to assert, that Unitarians alter, corrupt, or reject the Scriptures, to suit their convenience, *this*, is, first, falsehood, then calumny, then atrocity.'

RECENT PUBLICATIONS.

Unitarianism defined and defended, &c. Printed for the American Unitarian Association. Boston: James Munroe & Co., May, 2841, pp. 60. Price 6 cents.

This valuable tract (No. 166 of the 1st Series) consists of 'extracts from Lectures delivered in 1839, by three Unitarian Ministers, in answer to Lectures against Unitarianism, by thirteen clergymen of the Episcopal sect.' The passages quoted are on the topics following; 'What is it to be a Christian?' 'The First Disciples.' 'Self-evidence of the New Testament Writings.' 'Progressive unfolding of Divine Wisdom.' 'Christianity not the Property of Critics and Scholars.' 'Christ crucified and Christ glorified.' 'Jesus, the Representative of the Deity. 'Vicarious Redemption.' 'The Doctrine of the Trinity.' 'Importance of Faith in the Powers and Capicities of Man's Nature.' 'Personality of the Holy Spirit.' 'Spiritual Influences.' 'Creeds, the foes of Heavenly Faith.' 'Sin.' 'Retribution hereafter.' 'Greater differences of opinion among Trinitarians than among Unitarians.'

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A Vindication of the Character and Condition of the Females employed in the Lowell Mills, against the charges contained in the Boston Times, and the Boston Quarterly Review. By Elisha Bartlett, M. D. pp. 24: 1841.

The illiberal and groundless assertions cast upon the whole body of female operatives in the Lowell and other factories of New England, more particularly those which appeared in the 'Boston Quarterly Review,' excited at the time a general indignation. No one, who had the least acquaintance with the subject, doubted for a moment the injustice, or could avoid astonishment at the cruelty of such charges. They are answered in the pamphlet before us by a citizen of Lowell, well qualified by a residence of nearly fourteen years, and by an intimate acquaintance with the population derived from both professional and official relations, to bear testimony in the matter. The statistics which he adduces, are ample and of the most satisfactory character. They embrace the whole condition of the manufacturing population; the modes of life, the amount of daily labor, the character and condition of the boarding houses occupied by the females; the actual health and the rate of mortality among this latter class; and the whole presents a result, confirmed by the judgment of the most intelligent and experienced physicians of the place, highly gratifying. We here quote his words.

'*The manufacturing population of this city is the healthiest portion of the population*, and there is no reason why this should not be the case. They are but little exposed to many of the strongest and most prolific causes of disease, and very many of the circumstances which surround and act upon them are of the most favorable hygienic character. They are regular in all their habits. They are early up in the morning, and early to bed at night. Their fare is plain, substantial and good, and their labor is sufficiently active and sufficiently light to avoid the evils arising from the two extremes of indolence and over-exertion. They are but little exposed to the sudden vicissitudes and to the excessive heats or colds of the seasons, and they are very generally free from anxious and depressing cares.'

But it was in relation more especially to the intellectual and moral condition of the factory girls, that the injurious statements of the Times and of the Quarterly Review were made. And in refuting these, Dr Bartlett has collected such a number of ascertained, indisputable facts, drawn from the rules and discipline of the factories; from the laws of the commonwealth providing and securing a suitable term for school education; from the actual attendance of the operatives upon public worship; the numbers of communicants, in the churches and of pupils and teachers in the Sunday Schools, in addition to other more general religious influences, as must satisfy every one of the falsity of these aspersions.

'There are now in the city fourteen regularly organized religious societies, besides one or two others quite recently established. Ten of these societies constitute a Sabbath School Union. Their third annual report was made on the fourth of the present month, and it has been published within a few days. I derive from it the following facts. The number of scholars connected with the ten schools at the time of making the report was 4936, and the number of teachers was 433, making an aggregate of 5369. The number who joined the schools during the year was 3770, the number who left was 3129. About three fourths of the scholars are females. A large proportion of the latter are over fifteen years of age, and consist of girls employed in the mills. More than five hundred of these scholars have, during the last year, become personally interested in practical piety, and more than six hundred have joined themselves to the several churches. Now let it be borne in mind, that there are four or five Sunday schools in the city, some of which are large and flourishing, not included in this statement. Let it be borne in mind, too, that a great proportion of these scholars are the factory girls, and furthermore, that these most gratifying results, just given, have nothing in them extraordinary—they are only the common, ordinary results of several of the past years. There has been no unusual excitement; no noise, no commotion. Silently, quietly, unobtrusively, from Sabbath to Sabbath, in these little nurseries of truth, duty and religion, has the good seed been sowing and springing up—watered by the dews and warmed by the smiles of heaven—to everlasting life.'

We read with particular pleasure the following paragraph. It opens a source of moral influence and restraint of the most effectual kind.

'I shall now proceed to enumerate some of the influences which have been most powerful in bringing about these results. Among these are the example and watchful care and oversight of the boarding house keepers, the superintendents and the overseers. The moral police of all the establishments is vigilant, active and rigid. While industry and good conduct are respected and rewarded, no violations of the excellent and judicious rules of the corporations, and no improper or suspicious conduct meet with any indulgence or toleration. It is only by maintaining an unsullied and unimpeachable character that a girl can retain her situation in the mill, and when dismissed for any impropriety from one establishment, there is no possibility of her getting a place in any of the others. But a power vastly more active, all-pervading and efficient than any and all of these is to be found in the jealous and sleepless watchfulness, over each other, of the girls themselves. The great body of the girls are as virtuous as the female population of any part of New England; they have an honest and conservative pride in the preservation of their character and respectablility as a class; and even if all others who are interested in their welfare should be remiss, there is no danger that they themselves will forget or neglect the obligations they owe to themselves and to each other. The strongest guardianship of their own character, as a class, is in their own hands, and they will not suffer either overseer or superintendent to be indifferent to this character with impunity. Their censorship is despotic, and no superintendent nor overseer could keep his hands, if he failed to remove an obnoxious or suspected individual, when the finger of censorship had pointed her out.'

No one who has read the "Lowell Offering" can question the intellectual character or improvement of the contributors to that Journal: and we conclude with Dr Bartlett, that no intelligent, right-hearted men can read the article in the Times, and the statements here made, without feeling his bosom swell with indignation at the cruel and audacious expressions, which are there cast upon this portion of our population.

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A Eulogy on the occasion of the death of William Henry Harrison, late President of the United States: delivered at Milton, May 14, 1841. By Joseph Angier, Minister of the First Parish in Milton. Boston: 1841.

We have read Mr Angier's Eulogy with much satisfaction. It is worthy to take its place among the other excellent performances the occasion has called forth. It is free from exaggeration and extravagance. It is an accurate narrative of the life, and a calm, discriminating delineation of the character of General Harrison.

The author makes some just introductory observations on the light in which his death ought to be viewed by a Christian people and on the objects or design of the National Fast, part of which we quote.

'But why then have we come? Is it, once more, that we discern in this event a proof of the displeasure of Almighty God on account of our sins as a nation, and a rod of chastisement, therefore, under which it becomes us to bow with humility and penitence, and invoke the pardon of an offended Deity? I know not but it may be so; far be it from me to say it is not so; it may be a wholesome sensibility which prompts any so to regard it. None shall gainsay their sincerity, or make a jest of their feelings. God knows, that if we all felt as we ought the leprosy of our hearts, we should have reason enough to rend our garments, and cry, Unclean! Unclean! But I doubt if the sentiment is a general one, and accord equal respect to the opinions and feelings of those who dissent from it. Nothing short of a prophetic intimacy with the counsels of the Most High, can justify the dogmatic assertion of such an opinion. Were it a legitimate field for the indulgence of imagination, the event is susceptible of other interpretations equally plausible, and quite as probable—quite as likely certainly, to command universal assent and sympathy. I do not think that this, any more than the reasons first mentioned, will serve to account for this solemn assemblage, and therefore I shall not speak of the death of our good President, however much to be lamented, as a chastisement for the sins of the nation.

What answer then shall we return to the question, 'Why have we come?' What may we suppose to have prompted, and what shall we say to justify these solemnities, in which, as with one consent, our fellow citizens have come up to join, without distinction of sect or party?

I may be mistaken; but if I have not failed in the analysis of my own feelings, if I have felt aright the popular pulse, there is a common ground on which we all stand, a community of sentiment and feeling which craves indulgence and expression, and amply justifies the solemn assembly of the united people.

Though the like event happeneth to all, though to the eye of Omniscience, there is equal solemnity in the death-bed of a prince and a beggar, yet such is the constitution of the finite mind, that the circumstances of the event, make the death of one man more impressive than that of another. Men and women die in our midst every day, and excite but a transient emotion at the thought of our common mortality. It is not so, when death enters the palace of a nation, and lays his ruthless grasp upon him, whom that nation has just placed there, clothed with authority and power, which they hope he will exercise for their good. A solemn and electric sensation, pervades the nation's heart. It may or may not be accompanied to every heart with apprehension and grief. But no thoughtful and serious mind can resist the solemn contagion. Familiar as is the lesson of mortality, idle as we feel to be every man's boast of to-morrow, there is a too habitual insensibility to these truths from which the universal mind is startled, when the lot falls upon one under circumstances like those in which death sought its late illustrious victim. The mind cannot divest itself of a seeming mystery; with all its natural and cherished reverence, in spite of the dictates whether of philosophy or religion, it cannot divest itself of the illusion, that there is something unnatural—something at least out of the common order of events—in the death of such a man, under such circumstances, and at such a crisis in his own career, and a nation's affairs. We acknowledge it to be an illusion, but illusion though it be, we cannot wholly emancipate ourselves from its influence. We involuntarily revolve the solemn event in our private thoughts,—we are constrained to speak of it to one another at our firesides, and by the way. And the religious sentiment of a Christian people is not satisfied, till we have communed respecting it in the temple consecrated to devotion, and hallowed it by the solemnites of prayer. If we held our peace, it seems as if the very stones would cry out, and rebuke the thoughtless insensibility of our hearts. The power by whom princes rule, would seem to call us to account for our heedlessness of his dread providence. Am I mistaken, my fellow citizens, in the belief that something of this sentiment has prompted us all to a participation in the solemnities of this occasion? We wish to listen together to the utterance of feelings in which all have shared. We wish to analyze and dwell upon the thoughts, which vaguely intrude themselves at intervals, during the occupations of business or the hours of social relaxation. We wish to arrest, and if possible, deepen the impressions which such an event is calculated to make, and which it may be salutary to us, as individuals, and as a people to retain—of the transitoriness and uncertainty of life, and all life's interests and honors—of the indiscriminate scythe with which the great adversary of life mows down the great and small, the wise and simple, the disciplined and experienced servant of the people in the very flush of his usefulness and honor, no less than the selfish drone, whose existence is an eye-sore—a rust and a moth upon all the fair interests of humanity,—to turn a devout ear to the voice which in prophetic tones seems to have been uttering its cry from the death chamber of a nation's palace,—'All flesh is grass; and all the goodness thereof, is as the flower of the field; the grass withereth, the flower fadeth; because the spirit of the Lord bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth, but the word of our God shall stand forever!'

NORTH AMERICAN REVIEW.

The North American Review for July made its appearance on the first day of the month. Its table of contents presents a rich variety of important and interesting subjects. We have found time to read only two of the articles, that on the Philosophy of Cousin, and that on Biblical Researches in Pallestine, Mount Siniai and Arabia Petræa. Of the latter work the Reviewer thus speaks in conclusion.

'These 'Researches,' we say in conclusion, are an honor to the country. It is no exaggeration to predict, that they will supersede every thing which has hitherto appeared on Palestine. they should not be welcomed in England, which we do not assert, they will assuredly work their way into favor even there; for their substantial merits will overcome prejudice. They are now known and highly appreciated by some of the most learned men on the continent. With the spontaneous testimony of one of the ablest of these, Ritter, the celebrated geographer of Berlin (who has himself written one of the best books on the Holy Land), we shall close this article. 'I cannot often enough express,' says Professor Ritter, 'what an uncommon amount of instruction I owe to this valuable work. It lays open, unquestionably, one of the most important scientific conquests, which have been made for a long time in the field of Geography and Biblical Archæology. I can at present say this the more decidedly, because, having had opportunity to examine the printed sheets nearly to the end of the second volume, I can better judge of the connexion of the whole, than was before possible. Now I perceive how one part sustains another; and what noble confirmation the truth of the Holy Scriptures receives from so many passages of these investigations, in a manner altogether unexpected and often surprising, even in particulars seemingly the most trivial and unimportant. The accompanying maps too, justify, step by step, the course of the investigations. Thus now first begins, since the days of Reland, the second great epoch of our knowledge of the Promised Land.'

CHARLESTON UNITARIAN BOOK AND TRACT SOCIETY.

We have before us the Twentieth Annual Report of this very useful Society, prepared, we presume, by its President, Dr J. B. Whitridge, and read at the Anniversary meeting, May 30, 1841. After alluding to certain extravagancies of speculation and practice that have disturbed some communities, the writer goes on to say:

'With *us*, as Unitarians,—as a religious denomination—and more especially as a Book and Tract Society, none of these excitements have been felt,—none of this spirit of innovation has obtained,—none of that intemperate zeal has been manifested among us, by which some of our fellow Christians upon the continent of Europe, and in some parts of this country, have been characterized. But on the contrary, we have been pursuing the even tenor of our way, and your Managers in this their 20th annual Report, have but little to present to your notice, to distinguish the present from former years,—but feel as we progress, that our Association is exerting a benign and generous influence,—that our *tracts*, through the regular emission from

the Press of the American Unitarian Association and distribution by us,—like the dew of Hermon upon the hill-tops, are silently shedding a refreshing, an invigorating, and a fructifying influence around;—so that, we have reason to bless God, that we have been called to labor in so good a cause,—that a field so fruitful is spread out before us—which only requires zeal and persevering industry, to gather for the harvest. In our avoidance of the wildness and extravagancies already referred to,—let us not fall into the opposite extreme of languor, coldness, and indifference,—but remember, that while our moderation is known to all men, the way is plain before us,—we have obligations and duties to fulfil to one another,—to society and to God—from which we cannot be absolved.

It is very much to be regretted, that the sphere of the Society's usefulness is so circumscribed. Our number, though about the same that it has been for some years past, is quite too limited. And your Managers think, and feel—that its action and usefulness might be indefinitely extended, by an augmentation of its numbers—which could be effected by an increased interest and zeal, and a little personal effort on the part of the present members. Let each respective member make it a point to introduce *one* new one, and we shall soon see our Society more prosperous—the great and good cause of Unitarian Christianity in a more flourishing condition in this city,—and the sphere of our Church enlarged. In the confidence of this hope, may we look forward, with the eye of faith, to that ladder which the Patriarch saw in his nightly visions—upon which the angels of God ascended and descended,—that we, like them, may ascend also to Heaven!

'On that bright prospect may we rest,
Till this frail body dies;
And then, on faith's triumphant wings,
To endless glory rise.'

The tracts which have been distributed during the past year, with one exception, have all been the publications of the American Unitarian Association. They are as follows:

'Atonement:' By Ezra S. Gannett.

'The Duty of Improvement:' By Henry Ware, Jr.

'The Moral Power of Christ's Character;' By Rev. E. Peabody.

Christian views of Human Suffering: By Wm. E. Channing, D. D.

'Watch and Pray:' By Rev. R. C. Waterston.

'Practical Goodness the True Religion:' By Rev. F. H. Hedge.

'The Fifteenth Report of the American Unitarian Association.'

'The Doctrine of the Cross:' By Rev. J. W. Thompson.

'The One Thing Needful:' By Rev. Thomas B. Fox.

'The Scripture Doctrine of Regeneration:' By Rev. C. W. Upham.

'The Power of Unitarian Christianity to produce an enlightened and fervent Piety;' By W. E. Channing, D. D.

'An Individual Faith:' By Rev. George E. Ellis.

'Address at the Consecration of Harmony Grove Cemetery:' By Daniel Appleton White.

The number of books and tracts on hand, of different kinds, in possession of the Librarian, is about three hundred, subject to the Society's order.

The most of these tracts are of a practical character—and are in themselves admirable. The happy influence, which it may be presumed they have produced, not only upon the members themselves, but upon surrounding society—together with the moral power of the preaching from the pulpit of this Church,—these united means and happy influences, have enabled those who statedly worship here, to live down all opposition,—and have had the effect to soften the asperity of feeling, which formerly existed towards us,—to beget a more catholic spirit,—and to lead to a nearer approach to that state of generous feeling—of brotherly love—and good fellowship—which ought ever to exist among Christians of all denominations. So that, during the past, and for two or three preceding years, we have not, as formerly, been under the necessity of publishing any thing in defence of our doctrines and principles,—which leaves a handsome balance now in the treasury for any purpose for which it may be required.'

CORRESPONDENCE OF THE A. U. A.

Jackson, La., 31 May, 1841.

Rev. C. Briggs, Dear Sir,—At the beginning of this year, the Unitarians here rented a very pleasant, large room and fitted it up for a Chapel. In consequence, we have the gratification of seeing our congregation much increased. We entertain strong hopes that the truth is not proclaimed in vain. Indeed, we know that it has its influence, though not all that we desire. What the minds of hearers are prepared for, they receive. And much good is done, of which the evidence is not to be looked for in the increase of our numbers; though, by bringing the public mind nearer to our views, and preparing it better for the reception of them, it will in the end be visible in the growth of the Church.

The Rev. Mr Woolbridge continues to preach for us as usual. He visits Clinton one Sunday in every month; and, at the invitation of a highly respectable neighborhood, at a few miles distance, he officiates there also one Sunday in the month. Thus, you perceive that our minister gains hearers; and, we believe that the interest with which he is heard increases, that, in a goodly proportion, the hearers of the word will be doers.

As we can offer so good a field for missionary efforts, we hope to be remembered in your arrangements, as circumstances may favor.

With much respect, your obedient servant,

H. H. G.

UNITARIANISM.

Messrs Editors,—It would be amusing if it were not too serious a matter to be amused about, to 'look out from the loop-holes of retreat' and observe the actions and speeches of parties and sects at the present time in relation to the subject of Unitarianism. This doctrine, as you know, is embraced as yet but comparatively by a few,—and yet what a stir it makes among the many. It is quiet in its operations and principles,—and yet apparently, the whole machinery of sects and denominations is put in motion to impede its progress or belie its character. It is scouted at as lifeless,—and yet it seems to be as much dreaded as if it were a living monster. It is derided as a negative and therefore a harmless system,—and yet no opportunity is neglected by its disinterested assailants to attack it, as if it was most positive and dangerous in its operations.

In one Journal for instance it is gravely proclaimed—'We would speak respectfully of Unitarianism, as we would always of the *Dead*.' And this assertion is made, not once only, but again and again; not from quarter to quarter merely, but from year to year. Now if this writer really believed that Unitarianism was 'dead,' would it not be cruel for him thus to kick the carcass of a fallen adversary? Would it not be contrary also to the principles of honorary warfare? But the truth is, and every reader knows it as well as the author himself, though he may think by the assertion to blind or please a few,—that Unitarianism is not dead. He knows, and they know, that its organization is as perfect now as ever; and though silent in its step, like all other noble and majestic bodies, it leaves its mark wherever it goes. He knows, and they know that its increase of Churches and means have been greatly extended within the last ten years,—and are now greater than at any previous period. He knows or should know; and they now or should know, from official documents published and within their reach that 'fifteen years ago when the American Unitarian Association was established, the number of our Societies in Massachusets was about 100. It is now 150. At that time we had six Societies in Maine. We have now sixteen. We had the same number in New Hampshire; and now we have nineteen. We had then only eight out of New England. We have now thirty six. At that time there was but one Unitarian Society west of the Alleghany mountains—a small Society at Pittsburgh—and there are now seventeen—besides a large number in an incipient state. In 1825 the whole number of our Societies was 120. It is now 230.' This statement was made a year ago;—since which the increase, prosperity, extent and interest of our cause has been more and more manifest in its several relations of Churches, Sunday Schools, missionary efforts, distribution of tracts, and means of usefulness. If this is to be 'dead' or dying, we hope it may always be found in a similar state of decay or death!

In another quarter, the charge is of constant repetition, that Unitarianism is a *system of negations*;—that no one knows what it *is*,—but only what it is *not*. This, apparently, is a great trouble with those good friends of ours. They desire, doubtless, that Unitarianism should take a more decided stand, and thereby multiply the number of their Churches and believers more rapidly. They cannot bear to see it so slow in its movements and growth. They would stir us up therefore doubtless by words of remembrance. We ought to be truly grateful to them for their kindness; and it seems hard and almost cruel to suggest, that if they are in earnest in this matter, the credit which must then be given them for their benevolence, must be cancelled by a knowledge of their ignorance.

The Decalogue, as they know, has often been denominated a code of negations. But did any therefore doubt, that it enjoined throughout the most positive truths? 'Thou shalt have *no* other Gods before me?' This is negative in its character; but is it not also the positive recognition of One God, and of the duty of those to whom it was addressed, to worship that One? And so of Unitarianism. Its negations, as far as it has any, as with the Jews, have grown out of their position. But every negation in their system implies and enforces a positive principle. If it denies the Trinity, it is to assert the Unity. And this is a positive truth. If it denies the equality of Christ with the Father, it is to define his real nature as the Son of God. And this is a positive truth. If it denies the Atonement as understood by some, it is to affirm the true doctrine of reconciliation as taught in Scripture. And this is a positive truth. And so of the whole. They who bring this railing and reproach against Unitarianism must have neglected to read the beautiful expositions of our faith by Channing, Dewey, Ware and others. A polemical writer cannot plead ignorance in such a case. By so doing he condemns himself. By failing in that plea, the motive can be easily descried which leads him to seize upon every opportunity to assert that the Unitarian system is one of negatives.

In another direction, the same is true of another kind of obloquy against Unitarianism. No eccentric individual can utter a sentiment of a transcendental character, but immediately it is seized upon as a weapon of offence against the whole body of Unitarians. But this has been so recently and justly rebuked in your columns, that any further notice of it at present is unnecessary.

The truth is, that every impartial spectator, must perceive in these, as in all other like cases, that all these attacks and assertions are made for effect; to promote the growth of those sects by whom they are made, by defaming their opponents. In the long run however they will find this to be bad policy. Unitarianism will live, flourish, console and bless the living and the dying, when the creeds of its accusers shall have lost their distinctive character, and be glad to flee for shelter under the learning, exertions and principles of divine truth as expounded by liberal Christians. A Layman.

DEDICATION AT CHICAGO, ILL.

The new Unitarian Church at Chicago, Ill., was dedicated to the worship of God, on the 20th of last month. Rev. Mr Harrington, Pastor of the Society, preached, and the house was crowded with attentive hearers. Our correspondent says: 'our Church is decidedly the comeliest building in the city; we are all in good spirits; the pews will be sold next week, and we hope to realize enough from the sale to leave us wholly free from debt.' * * * 'There are Unitarians in Milwaukie and Geneva; and a preacher is wanted in each of those places.'

We copy the following stanzas from the Quincy Patriot. They were written by Jeffrey B. Brackett Esq. of this city, and 'dedicated to the Ladies' Committee for decorating the Burying Ground, Quincy, June 17, 1841.'

If there is one place where should bud the first flowers,
And carol the earliest birds of the year,
Is it not where the forms of the loved ones of ours
Are lying in silence no more to appear?
And whose are the hands to be put forth to heighten
The beauties of Nature, and hasten their bloom,
But theirs, who the pathways of life throughout brighten,
The last at the cross, and the first at the tomb?

Let the oak throw its shade where the hero reposes,
The orange tree blow by the bed of the bride,
And the myrtle should creep o'er the mound that encloses
Whatever of maidenly loveliness died;
Give the whitest of roses and lilies their places
When childhood and youth have been laid in the ground;
Over parents removed from their children's embraces
Be elms, with the ivy encircling them round.

While Art lends her aid to the work of adorning,
With instruments tempered at Bethlehem's fount,
Raise no altars of darkness, no statues of mourning
That bear not the glory of Calvary's mount.
For the clouds that o'ershadowed the tomb have been broken,
Since Jesus arose from the depth of the night,
And their scattered remains form that cherished token,
The rainbow of promise, that heralds the light.

And Death comes no more with his pale charger reeking,
In aspect of vengeance, of terrors the king,
But an angel of mercy benignantly speaking
Of life, in the future's unchangeable Spring.
Though earth has her river of pleasure o'erflowing,
And beauty abounding on every side,
Still brighter that country's perpetual glowing,
Whose entrance the grave is, the Savior the guide.

For the Register and Observer.

NEEDHAM CELEBRATION.

Messrs Editors;—The Sunday School Temperance celebration at the village of Needham on the 5th of July, which we had the pleasure of attending—was a spirited and interesting occasion. The gathering was exceedingly large for a village of its size, comprising probably one half of its entire population, say, three or four hundred children, and as many of their parents and adult friends. The procession, the arrangements at the grove where the addresses were delivered, and at the other, where an abundant collation was spread, were all in good taste, and highly creditable to those who engaged in their preparation.

The prayers were by Rev. Messrs Sessions and Kimball; the addresses by Dr Saltmarsh of Philadelphia, Messrs Pray and Kingsbury of Boston, and Mr Marsh of Roxbury. The music by the children assisted by a fine band, was executed with good effect.

We cannot but express the hope that rural celebrations like this in commemoration of the great and glorious day of our National independence may be increased all over the land, to the end that that 'righteousness which exalteth a nation' may be more and more extended and deepened in the hearts of the rising generation.

For the Register and Observer.

LAMENTATIONS II.

Lord, in thine anger, dark the cloud
That covers Zion's daughter now;
Thy footstool unremembered, bowed
In dust is Judah's haughty brow.

Oh, how has Israel's beauty down
From heaven to earth in wrath been cast,
While withered by that awful frown,
Her glory and her power have past.

O let our tears like rivers flow;
For broken down is Judah's wall,
And Jacob's dwellings too are low,
Kingdom and prince, polluted all.

Then bow the neck and bend the knee,
Our God's unpitying wrath deplore;
Pour out the heart, like water free,
And humbled to the earth, adore. S.

Lahaina, Oct. 18, 1838.

For the Register and Observer.

RECOLLECEIONS OF A GRAVE-YARD.

An English nobleman remarked, that he had never heard so good a definition of taste, as that given by a Scottish gentleman when he preferred England as a country to his native land. Had he been with me in a Connecticut grave-yard, some years since, I could have afforded him a better definition than that. Miss Edgworth, in one of her works, remarks of a lone woman's cottage, that it was neat as poverty could make it. Tasteful as poverty could make it was this grave. Funds could not have leveled, could not have eradicated the grassy roots, or pebbled it more nicely than the withered hands of the tenant's aged mother had done; nor could the life-everlasting, fit emblem of a pauper's grave, for it is nurtured only by the breath of heaven, for a bonus, been arranged more beautifully. It formed the only headstone the grave possessed;

And formed it with information too,
For from its roots the name of Ellen grew;
And down its sides it had supplied,
The year she lived, the year she died.

But the beauty of the grave, and that upon which the mother seemed to have bestowed the most of her care, was the cross at its foot, formed of clear shining pebbles, and rendered observant by a low border of box surrounding it. As meekly as Ellen had borne the cross through life had the mother attempted to plant it in death; and it seemed as though her spirit still nurtured it, for it was fresher and greener than could be found in any other enclosure. It was well to plant it at death there, for it had made her life a discipline of goodness, and had created heavenly hopes for her when earthly ones had faded. It had made her to know her end, and the measure of her days, and how frail she was, and above all it had embued her with cheerfulness that had sustained her under the pressure of poverty, and long continued sickness in an almshouse, to which a youth of plenty had given but little promise of conducting her. I have ever remembered that grave of affection with a feeling of heart-felt pleasure—

And now that memory relates
Of that fond mother, fancy plaits
A wreath of sunlight and of bloom,
And hangs it o'er the daughter's tomb.

A more correcting commentary upon our monuments of pride, could not well have been found than was spread out there in that tribute of poverty to departed worth. Could those men whose mammon of unrighteousness has reared costly monumeuts, and graven upon them truthless epitaphs, to gain the applause of other worshippers, have realized the admiration that this simple offering created, they would have spared themselves the provoking the silent dust, and the flattering of the dull cold ear of death, beside much restlessness of feeling. 'Read me not epitaphs, my son, for I know that they are false,' might as well have been said of monuments as was said of history, by Thomas Wentworth, Earl of Stafford. (A man's life is his epitaph, and if that has been spent in the beauty of holiness, it need not be graven upon marble, for a life well spent, is an enduring monument; and if it has been destitute of that beauty, do not laud it, else he that pondereth the heart will consider it, and he that keepeth the soul will know it, and will render to thee according to thy work, for 'lying lips are his abomination.' Nature's best affection craves to pay a tribute to departed friends, but when it outrages truth, or mortifies taste, the tribute is vain, it is like putting a blot upon paper that without it would have been pure.

Penury never impoverishes a heart that is stayed upon God, nor chokes up its fount of feeling. But it oft energizes its action, and enables it to pay tributes to the departed, of the heart's wealth, beautiful and true as were those around the pauper's grave.

Cathlin.

INTELLIGENCE.

Congress.—The two houses are still engaged in the discussion of the great questions which have been before them—a national bank, and the distribution among the states of the proceeds of the public land sales. Nothing final has yet been done, and there appears to be no prospect of any early settlement of the questions. The administration party are not yet agreed on any plan of proceeding, and after their plans are matured, the opposing party will wish to give their views, which will probably prolong the session till the extreme heat draws it to a close.

Many petitions have been presented in favor of a National Bankrupt law, from the most respectable sources. The following were the petitions from this city, presented to the House of Representatives by Mr Winthrop, viz. those of Amos Lawrence and 263 others; Robert G. Shaw & Co. and 271 others; James Read & Co. and 183 others; Henshaw, Ward & Co. and 94 others; Thomas H. Perkins and 253 others; Thos. Motley and 122 others; Alfred Greenough and 114 others; Wm. Sturgis and 100 others; W. & S. Lawrence & Stone and 203 others; Harrison Gray Otis and 326 others; Pliny Cutler and 313 others; E. A. & W. Winchester and 100 others; Josiah Brackett and 91 others; Chas. Wells and 74 others; James Leach and 69 others; Charles G. Loring and 127 others, members of the Suffolk bar; James Knight and 185 others, citizens of Boston.

The proposed Bankrupt Law seems not to be made a party question.

A memorial from 3000 citizens of New York was recently sent to Congress by the President to whom it was submitted. It was accompanied by the following message:

To the House of Representatives of the U. States:

The accompanying memorial in favor of the passage of a Bankrupt Law, signed by nearly three thousand of the inhabitants of the city of New York, has been forwarded to me, attended by a request that I would submit it to the consideration of Congress. I cannot waive a compliance with a request urged upon me by so large and respectable a number of my fellow-citizens. That a bankrupt law, carefully guarded against fraudulent practices, and embracing as far as practicable, all classes of society—the failure to do which has heretofore constituted a prominent objection to the measure—would afford extensive relief, I do not doubt. The distress incident to the derangements of some years past has visited large numbers of our fellow-citizens with hopeless insolvency, whose energies, both mental and physical, by reason of the load of debts pressing upon them, are lost to the country. Whether Congress shall deem it proper to enter upon the consideration of this subject at its present extraordinary session, it will doubtless wisely determine. I have fulfilled my duty to the memorialists in submitting their petition to your consideration. JOHN TYLER.

On the 30th June the following message and letters were received by the House of Representatives from the President.

Washington, July 1, 1841.

To the House of Representatives of the U. States.

I have the honor herewith to submit to the House of Representatives the copy of a letter addressed by myself to Mrs Harrison, in compliance with the resolutions of Congress, and her reply thereto.

JOHN TYLER.

Washington City, June 13, 1841.

My Dear Madam,—The accompanying resolutions, adopted by the Senate and House of Representatives of the United States, will convey to you an expression of the deep sympathy felt by the Representatives of the States, and of the People, in the sad bereavement which yourself and the country has sustained in the death of your illustrious husband. It may now be justly considered that the public archives constitute his enduring monument, on which are inscribed in characters not to be effaced, the proudest evidences of public gratitude for services rendered, and of sorrow for his death. A great and united people shed their tears over the bier of a devoted patriot and distinguished public benefactor.

In conveying to you my dear madam, the proposed respect of the two houses of Congress for your person and character, and their condolence on the late afflicting dispensation of Providence, permit me to mingle my feelings with theirs, and to tender my fervent wishes for your health, happiness and long life.

JOHN TYLER.

Mrs Anna Harrison.

North Bend, June 24, 1841.

Dear Sir—I have received with sentiments of deep emotion the resolutions of the Senate and House of Representatives, which you have done me the honor of forwarding, relative to the decease of my lamented husband.

I cannot sufficiently express the thanks I owe to the nation and its assembled Representatives, for their condolence, so feelingly expressed, of my individual calamity, and the national bereavement; but, mingling my tears with the sighs of the many patriots of the land, pray to Heaven for the enduring happiness and prosperity of our beloved country. ANNA HARRISON.

John Tyler, President of the United States.

On motion of Mr Cave Johnson, the message and accompanying papers were laid on the table and ordered to be printed.

Commerce and Navigation.—The value of Imports into the United States during the year ending the 30th of September last, was $107,141,519, and of the exports $122,085,946; making an excess of exports over imports of $14,944,427.

On comparing these results with those of the preceding year, it will be seen that there has been a striking falling off in the value both of imports and of exports, but the difference must be much greater in the value than in the quantity; and indeed it is probable that in the exports there has been a considerable increase in quantity, although the reported value is less. The value of imports in the year ending September 30, 1839, according to the report of the Register, was $162,092,142; and of exports, $143,874,252, making an excess of imports over exports of $18,218,880. So large a balance, shifted from one side to the other of the account, makes a material difference in the state of the foreign exchanges. The diminution in the amount of imports is $54,950,663, and in that of exports, $11,788,306.

In the amount of shipping entered and cleared there has been an increase. The amount entered during the last year was 1,576,946 tons American, and 712,363 tons foreign; the amount cleared was 1,646,009 American, and 706,484 foreign. The tons of shipping entered in the year ending Sept. 30, 1839, were American, 1,491,274, and 624,814 foreign; cleared 1,477,928 American, foreign 611,839.—*Adv.*

Western Rail Road and City of Albany.—The Common Council of the City of Albany has ratified the agreement between the City, the Albany and West Stockbridge Rail Road Company, and the Western Rail Road Corporation, by which the city agrees to subscribe to the additional stock of the West Stockbridge Rail Road Company, and to issue its bonds to the amount of the additional subscription. A mortgage of the entire road is to be made to the city, and a lease of it to the Western Rail Road Corporation. A permanent depot is to be established by the latter Corporation in the city of Albany, and the West Stockbridge Rail Road is to be made an entire road, from Albany to the State line, independent of the Hudson Rail Road.—*Advertiser.*

The Public Garden.—Our citizens may all rejoice at the success of the enterprise which planed and has wrought out for them a public garden.—Nothing can be more grateful than such spots, reserved from the surrounding closeness of brick and mortar, and adorned by all the beauty which nature will lend to art, to those who at this trying season must remain in town. The proprietors have also judged wisely of and kindly fostered the public taste, in providing a band of music for these summer evenings. There is no delight which may be so easily conferred as this, and we know that this opportunity for such enjoyment will be appreciated. The only regret is that it cannot be granted oftener.—*Advertiser.*

A Noble Act.—This morning as several boys were playing on Union wharf, one of them fell into the dock. He was seen to fall by Captain Elwell, the wharfinger, who was at the window of his counting room up stairs. Fearing that he could not get down in time to save the boy's life, he called to Capt. James Paxton, formerly of New Bedford, who was passing at the time, told him what had happened, and Capt. P. instantly threw off his coat and hat, plunged into the water, brought the boy to the surface, and held him till a boat came to their rescue. —*Transcript.*

Railroad Travelling.—There were upwards of six thousand four hundred passengers on the Eastern Railroad on Monday. The trains all passed with punctuality, and no accident or delay occurred during the day.

The Celebration.—Accounts continue to come in of the celebration of National Independence in all quarters. The performances in this State appear to have been conducted with uncommon good order, tranquility, and freedom from accidents, or whatever could be repugnant to good taste or good morals.—*Courier.*

Slave Trade.—Capt Fisher of the bark Harriet, which arrived at New Bedford on Friday, from New Holland, via St. Helena, furnishes the following list of slavers captured by the English vessels of war, since the 3d July, 1840, and takes into St Helena for adjudication:—

In July, 1840, the Audalusia, Dorings, and Dictator, all captured by H. M. brig Brisk; also, the Maria Petta, captured by the Water Witch. None of those vessels had any slaves. December 14, 1840, the Julia, captured by the Water Witch, with 220 slaves. February 5, 1841, the Louisa, captured by the Brisk, with 343 slaves. In March, 1841, the Meuaiana, with 280 slaves, the Minerva, with 325 slaves, and the Vito de Decembri, with no slaves, all captured by the Brisk; also, the Douse b, Abriel, captured by the brig Persia, with no slaves. April 3, 1841, the Elio, with 380 slaves captured by Water Witch. Total eleven slavers, and 1548 slaves.

Western RailRoad.—The passengers from the west passed Connecticut river yesterday July 5th in the railroad car, on the new railroad bridge. Ten miles more of the railroad east of Pittsfield will be opened for travel and freight, before the close of next week; thus reducing to thirteen miles the staging between Boston and Hudson city on Hudson river.

As previously announced by us, the whole length of railroad, between Boston and Albany, will be opened for passengers and for freight on the 1st December, 1841.—*Transcript.*

Singular Fact.—It is perhaps generally known that at the Institution for the Blind in Boston, under the superintendence of Dr. Howe, the pupils make use of the raised letters, by which they are enabled to read not only the holy scriptures, but such other works as the means of the institution have enabled it to publish. The American method of printing for the blind, in relieved letters, is considered a great improvement on the European. The consequence is that applications for the Boston edition are frequently made from beyond sea. We saw a letter yesterday from Dr. Howe, in which, among many interesting facts, it is mentioned that an old soldier in Holland, who had *felt* over one of the Bibles printed at the institution in Boston, became desirous to obtain a copy, but when in possession of it, finding his fingers not so sensitive as he desired, he put *blisters o them*, thereby producing a new skin, which was thinner, and, of course, more susceptible.

A recent London paper mentioned that the British government had given £300 to aid in printing for the blind. A noble act of munificence.—*N. Y. Com. Adv.*

The skeleton of the Missourium—the immense animal found in Benton county, Missouri, by Mr Kock—is now at Cincinnati. It measures thirty-two feet in length, and fifteen feet in height, the head is six feet in length, the tusks are ten feet long. The tail is remarkably short in proportion to the other parts, being only two feet six inches and a half.

From Europe.—The steam ship Britannia arrived at this port on Saturday morning, 3d inst., a little short of 14 days from Liverpool.

The most interesting intelligence brought by the Britannia relates to the British Parliament, in which the Ministry have sustained several defeats, and have determined upon a dissolution of that body, and the trial of a new election.

Sir Robert Peel's motion for a censure of the Ministry was brought forward in the House of Commons on the 5th of June, and passed by majority of *one*.

The consequence is, that Parliament is to be dissolved and a new election take place, for which active preparations are in progress. Lord J. Russell was to stand for the city of London.

The excitement on the subject of McLeod had completely died away; all parties were looking at home.

Nothing, of course, had been heard of the steamer President, although reports without number continued to circulate.

From France, there is little news of moment.

The Turkish Sultan is declining in health.

From China there are no later accounts.

SUNDAY SCHOOL SOCIETY.

The Treasurer of the Sunday School Society acknowledges the receipt of the following sum for the agency:—Brighton Sunday School, by Rev A. D. Jones, $10.

UNION PASTORAL ASSOCIATION,

Will meet at the house of Rev T. B. Fox, in Newburyport, on Tuesday, 13th inst., at eleven o'clock.

S. Osgood, Sec'y.

SUNDAY SCHOOL SOCIETY.

At a recent Meeting of the Sunday School Society, the following gentlemen were appointed Associate Agents:

Rev. F. T. Gray, Rev. R. C. Waterston, Rev. A. B. Muzzey, R. W. Bayley, L. G. Pray, W. P. Jarvis, G. F. Thayer, Esqrs., and J. F. Flagg, M. D.

The duties of these agents, are, to visit and address Sunday Schools,—Teachers, Anniversary and other meetings; to collect statistics in relation to them, and advance the general objects of the Society. As their services are gratuitous, the object of the above arrangement, is to increase and divide the amount of labor. Pastors, Superintendents, Associations or Committees desiring a visit or other aid, are requested to give as early and seasonable notice as practicable, of the time, place and other necessary particulars.

All communications and applications on the subject of the Agency, to be addressed to the subscriber who has been appointed Agent for the purpose.

Lewis G. Pray, 39 Allen St., Boston.

MARRIAGES.

In this city, on Tuesday, at Trinity Church, by Rev. Mr Watson, William F. Coffin, Esq, Commissioner of Police for the Province of Canada, to Margaret, third daughter of the late Isaac Winslow Clarke, Deputy Commissary General of Montreal, and formerly of this city.

On Tuesday afternoon, by Rev. Dr Harris, Mr F. H. Blanchard, of this city, to Miss Sarah Manning Richmond, only daughter of Rev. Dr Richmond, formerly of Dorchester.

4th inst, by Rev. Dr Lowell, Mr Wm. B. Hill, of Newport, R. I., to Clarissa B. Paine, of this city.

In Edgartown, Mr George W. Robertson, of Salem, to Miss Sarah Cummins, of E.

DEATHS.

In Cambridgeport, 5th inst, Mrs Eunice Willard, widow of the late John Willard, of Newport, N. H., 67.

In Shrewsbury, 2d inst, Miss Mary Field, 59.

In Petersburg, Va., 29th ult, Mrs Elizabeth M., wife of Rev. A. J. Leavenworth, late of Salem, Mass.

In Newburg, N. Y., 29th ult, Samuel Parmenter, Esq, formerly of this city.

CAMPBELL'S LIFE OF PETRARCH, &C.—A fresh supply of Campbell's Life of Petrarch, 1 vol.—Macaulay's Miscellanies, 3 vols.—Life and Literary Remains of L. E. L., by Laman Blanchard, 2 vols.—Annals of the Poor, by the Rev. Leigh Richmond, 1 vol.—Augustinism and Pelagianism, by G. F. Wiggers, translated from the German by Rev. Ralph Emerson, 1 vol.—German Selections, by Edwards and Park, 8vo—Jahn's Biblical Archæology, 8vo.

For sale by LITTLE & BROWN, 112 Washington street. jy 10

NEW ENGLISH BOOKS—per Britannia—This day received by LITTLE & BROWN, 112 Washington street.—Arnold's History of Rome, 2 vols—Swift's Works, with Life by Wm. Roscoe, 2 vols—Second Series of Wilkinson's Manners and Customs of the Ancient Egyptians, 2 vols—Cary's Dante, 3 vols—Treatise on the Steam Engine, by J. S. Russel—Suppression of the French Reformation, 1 vol—Wordsworth's Poetical Works, new edition, 6 vols—The Royal Kalendar and Court and City Register for 1841—Treatise on Ship Building, by A. F. B. Creuze—Papers on Iron and Steel by David Mushet—&c. &c. jy 10

PERIODICALS.—WILLIAM CROSBY & CO., 118 Washington street, furnish regularly all the principal Reviews and Magazines published in this country, among which are the following:

The North American Review,	Quarterly,	$5,00
The New York Review,	"	5,00
The Boston Quarterly Review,	"	3,00
The Dial,	"	3,00
Four Foreign Quarterlies,	"	8,00
Blackwood's Magazine,	Monthly	4,00
Bentley's Miscellany,	"	5,00
Knickerbocker Magazine,	"	5,00
Lady's Book,	"	3,00
Ladies' Companion,	"	3,00
Graham's Ladie's and Gentlemen's Mag.	"	3,00
Merry's Museum,	"	3,50
Parley's Magazine,	"	1,00
The Monthly Miscellany,	"	3,00
Christian Examiner,	once in two months,	4,00

Any other works not on this list will be furnished.—City subscribers supplied free of expense.

Clubs or Societies that subscribe for a number, will be entitled to a discount from the above prices.

Orders solicited. jy 10

STEPHENS' CENTRAL AMERICA.—Incidents of Travel in Central America, Chiapas, and Yucatan, by John L. Stephens; 2 vols 8vo, illustrated with numerous engravings.

Just published; for sale by J. MUNROE & CO., 134 Washington street. jy 10

DR. CARPENTER'S SERMONS.—Sermons on Practical Subjects, by the late Lant Carpenter, D. D. 8vo, London.

Fresh supply just received by J. MUNROE & CO., 134 Washington street. jy 10

FURNESS' PRAYERS.—Domestic Worship, by W. H. Furness. A few copies, being balance of the edition, this day received by J. MUNROE & CO., 134 Washington street. jy 10

LIVES OF EMINENT UNITARIANS, vol 1—Lives of Eminent Unitarians; with a Notice of Dissenting Academies; by Rev W. Turner. Vol. I.

Fresh and large supply this day received by J. MUNROE & CO., 134 Washington street. jy 10

CHRISTIAN EXAMINER, for July—just published.

Contents.

Paley's Natural Theology
Chillingworth
History of the Popes
Hopkins's Address
Mr Adams' Sermon—Injuries done to Christ
Discourses on the Death of President Harrison
Critical Notices

Published by J. MUNROE & CO., 143 Washington street. jy 10

NEW JUVENILE BOOKS.—Jessie Graham: or Friends dear, but Truth dearer—Constance, or the Merchant's Daughter, a tale of our times—The Merchant's Widow, and other tales—Charles Linn; or how to observe the Golden Rule. With other stories.

Just received and for sale by SIMPKINS, 21 Tremont Row. jy 21

NEW TRACT, No. 167.—The Sixteenth Report of the American Unitarian Association, with the proceedings of the Annual Meeting, May 25th, 1841; being Tract 167 of the A. U. A. This day published, by J. MUNROE & CO. jy 10

NEW STOCK OF BOOTS AND SHOES.—The Subscriber having made an entire change in his stock of Boots and Shoes, is now enabled to offer to the public as fine assortment of Ladies, Gents, Misses, Boys, and Children's Boots and Shoes to be found in the city. Every article received at this establishment is particularly made for the Subscriber. Persons in want of Boots and Shoes will do well to call before purchasing elsewhere as they can depend upon having a first rate article at the lowest market Price. THEO. H. BELL, 155 Washington Street, opposite the Old South Church. j3

THE MONTHLY MISCELLANY OF RELIGION AND LETTERS, edited by Rev. E. S. Gannett.

Contents of the July No.

The Sabbath
Scraps from Jean Paul
Present Darkness of God's Providence; a Sermon by Rev. Dr Brazer
An Extract
Manchester College Lectures
History of the Christian Church
Christ our Example
Notices of Books—Intelligence, &c. &c.

Published monthly, at three dollars per annum, by WILLIAM CROSBY & CO. 118 Washington street.

*** The July number being the commencement of a volume, a good opportunity is offered to new subscribers. july 3

ENGLISH BOOKS.—The History of the Acts of the Holy Apostles, confirmed from other Authors; and considered as full evidence of the Truths of Christianity; with a Prefatory Discourse upon the Nature of that evidence, by Richard Biscoe, 8vo.

Theological Doubts; or an Inquiry into the Divine Institutions of the Priestly office; as now exercised among Christians; interspersed with a defence of the one Personality of the Supreme Being, by a Layman, 2d edition, 8vo.

Unitarianism tried by Scripture and Experience; a compilation of Treatises and Testimonies in support of Trinitarian Doctrine and Evangelical principles, with a general introduction, by a Layman, 12mo.

Eastern Manners illustrative of the New Testament History, as contained in the Gospels, by Rev. Robert Jamieson, 18mo.

Ecclesiastical Chronology; or Annals of the Christian Church, from its foundation to the present time; containing a view of General Church History and the course of secular events arranged according to the order of dates, by Rev. J. E. Riddle, 8vo.

Just received by JAMES MUNROE & CO., 134 Washington street. july 3

CHINA, GLASS AND CROCKERY WARE. THE Copartnership existing between the Subscribers being about to expire by limitation, they will dispose of their very extensive Stock of CHINA, GLASS AND CROCKERY WARE, at reduced prices: the balance to be closed by auction, of which due notice will be given.

The Stock comprises Rich China Dinner and Dessert Sets, gold and colors—white, and blue and white Iron Stone China do do., some to match Canton China—Gold Band French China, do do.—French China Toilet Sets—English fancy do do., some with foot tubs and slop Jars to match—printed and white Glaze Crockery Ware, do do.—Enamelled China Tea Sets—raised figure do do.—white do do. French and English—China Plates, of every size and description—white China Butter Plates and Drainers, a very beautiful pattern—Pitchers—Iron Stone China—French China—Fancy Stone China—printed and common Ware, all sizes and patterns.

Rich cut Glass Dishes—Centre Bowles—Decanters—Tumblers—Wines—Lemonades—Clarets—Hock—Jellies—Spoon Holders—Claret and Hock Flagons—Sugars, &c.

A complete assortment of common cut, moulded and plain Glass Ware.

Blue, brown and dove color printed Crockery Ware—Dinner, Tea and Coffee Sets—Also, common cream colored and edged Ware, by the package or otherwise.

A large lot of India China, Coffees, Plates, Dishes, &c.—Astral Lamps—Mantel do.—Lens do. a new article—Britannia Urns, Tea Pots, Coffee Pots, Sugars and Creams—Planished Tin Coffee Pots, Coffee Biggins, Tea Pots and Egg Boilers—Waiters—Ivory Table Cutlery, sets of 51 pieces—Knives and Forks by the dozen, and Knives separate from Forks—Table Mats—Plated Table and Tea Spoons.

Previous to the Auction, the Goods will be sold at wholesale or retail, at very low prices, (many articles less than cost.)

S. & H. feel assured that this will prove a rare opportunity for obtaining a supply of Goods in their line, and respectfully invite customers from town or country, who wish to purchase Goods very low to avail themselves of it.

The undersigned would especially call the attention of their friends and the public, to the article of *Iron Stone China, warranted the strongest ware in use*, and, at present reduced prices, cheaper than any Ware that can be purchased. SUMNER & HOPKINS,

137 Washington street,

je26 is4t corner of School Street, Boston.

POETRY.

For the Register and Observer.

THE DYING BOY.

He lay upon his lowly couch asleep.
There was a marble paleness on his cheek,
As if Death's angel had above him spread
His bread cold pinion, and its shadow cast
On that fair face. The breath of sunny summer,
Laden with rose-bud scents, touched the young brow,
Parting the clustering curls that heavily
Were wreathed around his temples, like a crown
Of sparkling jet, clasped on an ivory column.
Long had he sweetly slumbered, and the heart
Of deep and fond affection, grasped the hope
That seemed to rise like twilight on its way,
But rose, to make more visible the gloom.
There was a placid smile upon his lip,
As when across the bosom of the lake
The queen of night, with silver gleaming ray
Tinges the silent waters. Faintly he pressed
A fading lily in his thin pale hand,
That gathered from its native stream, had bowed
Its beauty to decay's cold breath: fit type
Of him who thus had wandered to the earth,
Far from his heavenly paradise, and now,
Drooping, as droops the bright exotic, when
A stronger breeze sweeps wildly o'er its way,
Was sinking to his peaceful rest. His wont
Had been at early eve to lift his voice
In mellow chiming to the low-breathed harp;
But now, untuned its silent strings were swept
But by the rippling breezes, and his eye
When the deep thrall of his last living sleep
Was broken, rested on its voiceless chords.

Mother, my harp once more.
Can you not tune it to the songs I love,
Now that the gleamings from the spirit shore,
Seem lighting me above?

Can I not hear again
The thrilling music it so oft hath borne,
Ere yet by dreams of suffering and pain,
My bosom had been torn?

Yet no, sweet mother, no!
There is a tear-drop in thy love-lit eye:
It tells me, yes, full well the truth I know,
It tells me I must die.

Thy hand hath lost its power,
It trembles as I hold it to my heart:
And dost thou weep, that early comes the hour,
Thy boy and thou must part?

Is it for me, thy tears
Roll from their fountain, down thy pallid cheek?
Is it for me thy yearning spirit fears,
In grief thou can'st not speak?

I fear not now to go
Where sickness comes not, with its withering touch:
There is a calmness in the fountain's flow,
The peace of Heaven is such.

Yet stay thy hand! The lyre
Might woo me back again to scenes of earth:
It might extinguish the celestial fire,
The glow of heavenly birth.

It might awaken now,
The memory of joys that all have passed:
But oh, the damps of death are on my brow,
This hour must be my last.

I would not linger round
The hopes that cling to earthly beauty still.
I would not catch at even a thrilling sound
My longing soul to fill.

With thoughts that must not come,
To jar the harmony that calls away;
To hush the voice that bids me to my home,
Nor longer wandering stray.

Mother, methinks thine eye
Grows dim. I lose its deep and holy spell!
Yet no, 't is darkness all, and I must die;
Sweet mother, fare thee well.

Thou 'lt think of me at eve,
When sunset hues, upon the earth are spread:
Thou 'lt seek my grave at early morn to grieve,
And weep above my bed.

Yet think not, mother, there,
That I am resting 'neath the verdant sod;
Think of thy child as freed from earthly care,
Safe in the arms of God.

Look on the wandering cloud
That peacefully will float above my rest,
Think of me wrapt within its silver shroud,
Thou 'lt smile, and deem me blest.

The tones so tremulous, broke now no more
The stillness of that room of death; the hand
Unloosed its grasp upon the lily's folds,
The silken eyelids drooped to rise no more,
The spirit went to God. L. B. T.

MISCELLANEOUS.

For the Register and Observer.

WHY CANNOT WE?

It was stated in a public meeting, a few evenings since, that a preacher in the West, of the denomination of 'Disciples,' or 'Campbellites,' as they are sometimes called, is at the present time converting to the faith of Christianity, and baptizing an average number of fifty a week. Now their views are decidedly liberal, and in all important points correspond with our own.

What is the secret of their success? It seems to lie, in a great measure, in their manner of offering Christianity to the people. They present the doctrines of religion as truths to be received, believed, and acted upon like any other truths. They say to the people, 'if you believe these truths, it is your duty to be baptized immediately.' They ask them to subscribe to no creed, to 'call no man Master upon earth,' but assure them that if they believe that Jesus is the Christ, the Son of God, and are ready to take him as their spiritual guide and Lawgiver, they are not only fit to make a profession of their faith, and purpose, but it is their duty to do it, and they are guilty if they do not. At the close of almost every public discourse, they give a general invitation to all who believe their message, to come forward and be baptized. The simple but earnest statement, and application of the great doctrines, and duties of Christianity and especially the duty of professing by a public act, 'faith in Christ and obedience to his gospel,' joined with a plain common sense manner of address, seems to be the secret of their success.

Why cannot, and why *should* not we, go and do likewise? We ask no man to subscribe to any creed but the New Testament. We believe that faith in Christ and obedience to his gospel is what is necessary to constitute the Christian. And we believe that a profession of that faith, and an acknowledgement of the obligation to obedience, is the duty of every man who believes in the truths of Christianity. Shall we be so much afraid of 'the mere outward,' that we will do nothing to establish any forms through which the spirit of our faith can manifest itself, lest those forms should cramp its free exercise? In guarding against an error are we not in danger of falling into its opposite? Though man is gifted with high spiritual powers, he has an outward nature, and something outward in religion seems essential to its existence, and spread in the world. We may rejoice in diffusing a liberal spirit among other bodies of Christians; it is a good work; but do we not also need to increase the strength of our own body? Spirituality may be diffused abroad, and it is not in vain that it is so diffused by the labors of Unitarians; but must we not have a central point,—a sun from which the light, and heat of Christian truth, and love, may be supplied? Must there not be an embodyment of Christianity in the form of a church? and if so, is it not essential that that body should in some measure correspond with the duties which it is called to perform, and be adequate to fulfil the requisitions of the enlarged spirit within?

If we are not willing to depend entirely upon the cramped forms of the past for the manifestation of liberal Christianity, must we not nevertheless, go forth and proclaim 'the baptism of repentance,' and urge upon men the duty of turning to the Lord, and acknowledging their obligation to take up the cross, and follow Christ by a public profession of faith and obedience? A. H. C.

For the Register and Observer.

CHRIST AS A TEACHER AND REFOMER.

It would be impossible, in one or many sermons, to exhaust all the views which may be taken of the character of Jesus, illustrating this his peculiar perfection, and inspiring those who seriously contemplate them, with faith in his divine mission, while they fill the soul with admiration, sympathy, and earnest desire to possess itself of the same excellence. But no more profitable topic of meditation can be presented, than a view, however limited and imperfect, of the various excellences of his character in their very multiplicity, effecting the most wonderful unity of impression. Whatever the occasion on which he speaks or acts, whatever the mood in which he appears, he ever meets our conception of his character; he ever satisfies our expectations; however wide apart the scene, object, and occasion, it is the same individual whom we have met before, causing no painful jar with impressions which we have received on other however dissimilar occasions.

One of the most remarkable traits in the character of Jesus, one which distinguished him above all other moral teachers and reformers, was the calm deliberation and sound sense which characterised his speech and conduct. Most essential qualities these, through want of which many well-meaning and virtuous enthusiasts fail of effecting much good for their race — by their rashness and precipitancy frustrating often their own wise and good purposes, and putting their own lives even in unnecessary jeopardy. While faithful ever to his high and holy mission, unchangeably true and loyal to his sense of duty, Jesus did never provoke opposition or danger, but avoided it even, when he could do so consistently with the high obligations which his heart acknowledged and when nothing was apparently to be gained by present exposure. But never did he shrink from encountering the most dreadful chances of evil and suffering to himself, when the path of his destiny pointed plainly in their direction. He was ready to be offered up when it was God's will that it should be so, but he did nothing needlessly to precipitate the awful catastrophe. He did not, like many modern enthusiasts court persecution and martyrdom; he did not 'utter his word' as the phrase now is, let what might be the consequence; but was studious of times and seasons, when his word would he likely to be understood, and while it stung the conscience would also illumine the understanding, and sink deep into the heart. Certain that the word he uttered was true, he was calm and patient, by reason of the lofty and disinterested purpose which inpired and restrained him, and was willing to wait, till men could bear it. Conscious that he was soaring for eternity, he was not hurried into precipitancy, and indiscretion, by the anxiety to see its immediate effects in the heaving hearts of his hearers. He patiently waited till he could find for it if possible a congenial soil, or till it was made ready for its reception by the wise husbandry of preparation. But it issued from his lips like fire from Heaven, regardless of present and narrow consequences, when emergencies pressed for its awful instrumentality. To a careful reader of the New Testament, nothing is more striking than the contrast which is occasionally presented by the conduct and discourse of our Savior on different occasions; sometimes he manifests a cautiousness and reserve, which many now would rebuke as a cowardly witholding of what he knew and felt to be true; at other times he delivers himself with a boldness and sternness appalling to a timid heart in view of the circumstances by which he was surrounded. And yet there was no inconsistency in this. He was not at one time restrained by timidity, and at others carried away headlong by enthuiasm and passion. On every occasion, he is alike self-possessed, acting and speaking, or, on the other hand forbearing, through a calm, and judicious respect to circumstances and emergencies. Wisdom justifies herself in his person, when he forbears to answer or evades the questions which are put to him by the malicious craft of his adversaries. His time is not yet come. He must not, woe to the world if he does, hasten its coming by a rash utterance of truths which the generation he addresses is not yet prepared to understand, and, though hating, keep till they spring up and bear fruit. He must not entangle himself in controversies and disputes, that, while they will avail nothing to the object of his mission, may defeat that object by precipitating his condemnation and death. On the other hand when he does utter the solemn truths and withering sarcasms and denunciations which sometimes burst like lightning upon his adversaries, we see that with equal keensightedness, he has seized the occasion, when their malice must be foiled by the circumstances which surround them, or the state of feeling among those, whom they dare not provoke against their authority. There might be some shadow of reason for calling this a timid and time-serving policy, were there not evidence abundant and unequivocal, that Jesus foresaw his final fate, and knew, that, while he thus delayed, he was not avoiding it; and that he was constantly adding to the slow but sure-gathering cloud which was at last to burst in the horrors of crucifixion, upon his innocent and devoted head.

Happy for themselves and the world would it be, if some of our modern enthusiasts and reformers, sincere many of them doubtless, were in the habit of giving more heed and respect to this trait in the character and conduct of Jesus—the Savior of the world. The most disinterested and earnest philanthropy, the most loyal fidelity to truth are often worse than unprofitable, through the precipitate and imprudent zeal, which is apparent in the conduct and speech of their professors. Their courage degenerates into rashness, of which no good, or little good with more evil, ever comes. Their best and truest thoughts, and wisest purposes, have the effect of falsehood, and issue in more harm than good through the sway of passion, misnamed earnestness. I do not say that they are insincere; far from it; but they are not sufficiently on their guard against the influence of passion, and those natural promptings of ambition which in the best of men may vitiate the best of purposes, and misguide the soundest judgment. I would say to them, 'partakers of the Heavenly calling, men whom God has inspired with the faculty divine,' and purposes like those which filled the breast of Jesus, if indeed ye *are* such, 'consider the apostle and high priest of your profession Jesus Christ.' Learn of him how to enlighten, reform and save the world. By contemplation of his example, learn how to become practical and successful reformers. Learn from him that goodness which does not exhaust and waste itself, by its ungovernable intensity. Learn from him how to be intrepid in the utterance of wholesome truth if you are sure that it indeed *is* truth, without a display of fool-hardiness and rashness which turns it into a lie, or its own deadly foe. Learn from him, that patient confidence, which can wait and watch, and seek for happiest occasions, while it shrinks not from any avowal, or any denunciation which circumstances unequivocally demand.

SELF-TAUGHT MEN.

Self-taught men possess some peculiar advantages over all other classes of persons,—but one evil to which they are liable is, what may be expressed by the term *rigidness* of character. They sometimes acquire a fierceness of independence, an extreme hardihood of spirit, which nearly destroys their social sympathies, and greatly subtracts from their usefulness. They were themselves nursed in winds and storms. They trampled the most formidable difficulties under their feet, and smote into the dust every enemy, which rose up against them. Some of them seemed to triumph over physical impossibilities, and to make the loss of one faculty or sense, the stimulus to push their remaining powers to the ultimate limit of perfection. Hence they infer that this same fortitude and fearlessness belongs, or should belong, to every other human being. Finding a deficiency of these stern qualities, they consider it as an offence almost unpardonable. They do not have compassion on the erring and ignorant. They do not make sufficient allowance for human infirmity. They do not recollect, perhaps, those favorable conjunctures in the providence of God, of which they took advantage, and which may not fall to the lot of others. Those, who have amassed large estates, by vigorous personal effort, are sometimes disposed to carry habits of economy to absolute avarice. Misers are frequently found among this class of men. What is won with hardship is held with a tenacious grasp. Fortunes thus acquired will not be dissipated, at least till the second generation; a generation which knows not the habits of their fathers. An individual, who has become affluent by his own exertions, may acquire habits of genuine philanthropy, and in that case, is entitled to greater commendation, in consequence of the difficulties which he has overcome; still there is ground to apprehend that his charities will be confined to one or two favorite channels, and that, in the multiplicity of the smaller incidents and occasions of life, he will be far from exhibiting genuine greatness of soul, or real philanthropy of feeling. From the very nature of the case, he will be disposed to ascribe an undue importance to the various contrivances and systems, which are intended to enable an individual, without pecuniary resources, to rise, by personal exertion, to spheres of usefulness and honor.

Intimately connected with the deficiency of character just described, is the habit of over-estimating personal or other attainment. Self-confidence is frequently carried too far. A great change in external circumstances, is always attended with imminent danger in the subject of it. Elevate a servant to a throne, impart at once large literary treasures to an ignorant and obscure individual, fill the house of the poor man with wealth; and you take a most effectual way to imbue them with the spirit of arrogance and vanity. Julius Cæsar Scaliger, the great critic, was a self taught man, but guilty of the most excessive affectation and pride. He was contented to be called Bordoni, and the son of a minature painter, till he was nearly fifty years old. He then composed an elaborate memoir of his own life, in which he pretended that he was the last surviving decendant of a princely house of Verona. Bandinelli, an Italian sculptor, the son of a goldsmith, and a grandson of a common coal-man, having in the course of his life acquired great wealth, and having been created a knight by Charles V., is said to have repeatedly changed his name, in order to hide his parentage; and to have fixed at last upon that by which he is generally known, in order that he might appear to have sprung from a noble family. A similar anxiety to secure to himself the reputation of a name, was manifested by the great Spanish dramatist, Lopez de Vega.

One of the especial benefits of a regular education, is to wear away or cut off these excrescences of character. It is exceedingly difficult for an individual to retain in quiet possession, within the walls of a college, a great amount of self-conceit or vanity. He comes into contact with rough corners. He is speedily in collision with flint. Powerful minds will meet in fierce competition, and sad will be his lot who brings into debate an unusual share of self-importance. College is a great leveller. Hence it is, that in the last sessions of a collegiate course, the real advance can be measured by contrasting the accompanying modesty and docility, with the opposite qualities, which are frequently visible at the earlier periods. At college, an individual will be compelled to learn what his real talents and attainments are. There is scarcely the possibility of deceiving several keen-eyed equals. There is very rarely an undue degree of sympathy or compassion in a classmate. But in the case of an individual, who has educated himself, there is no class of men any where in his neighborhood with which he can compare himself. He grows up alone. An innate vigor is the sap which nourishes him. All the individuals of his acquaintance are, perhaps, clearly his inferiors. At the same time, his injudicious relatives may administer large draughts of flattery to his lips, till he becomes exceedingly wise in his own sight, and the wonder of the age which has produced him. As correctives of this very obvious evil, our public institutions are admirably adapted, and are, in fact, indispensable.

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10 Cases FRENCH PRINTS, from the celebrated Manufactories of GROS ODIER ROMAN & CO. and HARTMAN & FILLS.
Particular attention given to the purchase and sale of a superior description of very soft finished BLACK BOMBAZINES and all other MOURNING ARTICLES.
Purchasers of Prints or Muslins can be sure of obtaining permanent colors and figures of unrivalled beauty. Three cases of them are Mousselaine de Laine Patterns, and rival that elegant article in appearance.
A very large assortment of Fresh Imported PARISIAN SHAWLS, of the following very fashionable descriptions.
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BLACK NETT SHAWLS.
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In this advertisement no attempt has been made at an extended enumeration, but simply to notice a few articles differing in style or quality from those usually offered for sale.
Ladies and gentlemen are invited to call and examine one of the finest assortments ever exhibited in this city.
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GREENWOOD'S HYMNS.
JENKS & PALMER have just published the thirtieth edition of 'A COLLECTION OF PSALMS AND HYMNS FOR CHRISTIAN WORSHIP,' by Rev. F. W. P. GREENWOOD.
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The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis street Society (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr Channing;) Boston. Church of the Messiah New York (Rev. Dr Dewey;) Cambridge, East Cambridge, West Cambridge, Cambridge Port, Roxbury, Milton, Dorchester, Chelsea, Marshfield, Watertown, Brookfield, Brighton, Weston, Lowell, Lexington, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Ashby, Andover, Dover, Northboro', Bedford, Ipswich, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass. — Portsmouth, Walpole, N. H. — Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn.—Providence, Newport, R. I.—Brattleboro' Vt.—Richmond, Va.—Savannah, Geo.—Mobile, Ala.—Alton, Ill.—St. Louis, Mo.—Louisville, Ky.—and many other places in New England and the Southern and Western States.
The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No further alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington street (up stairs.) j 6

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